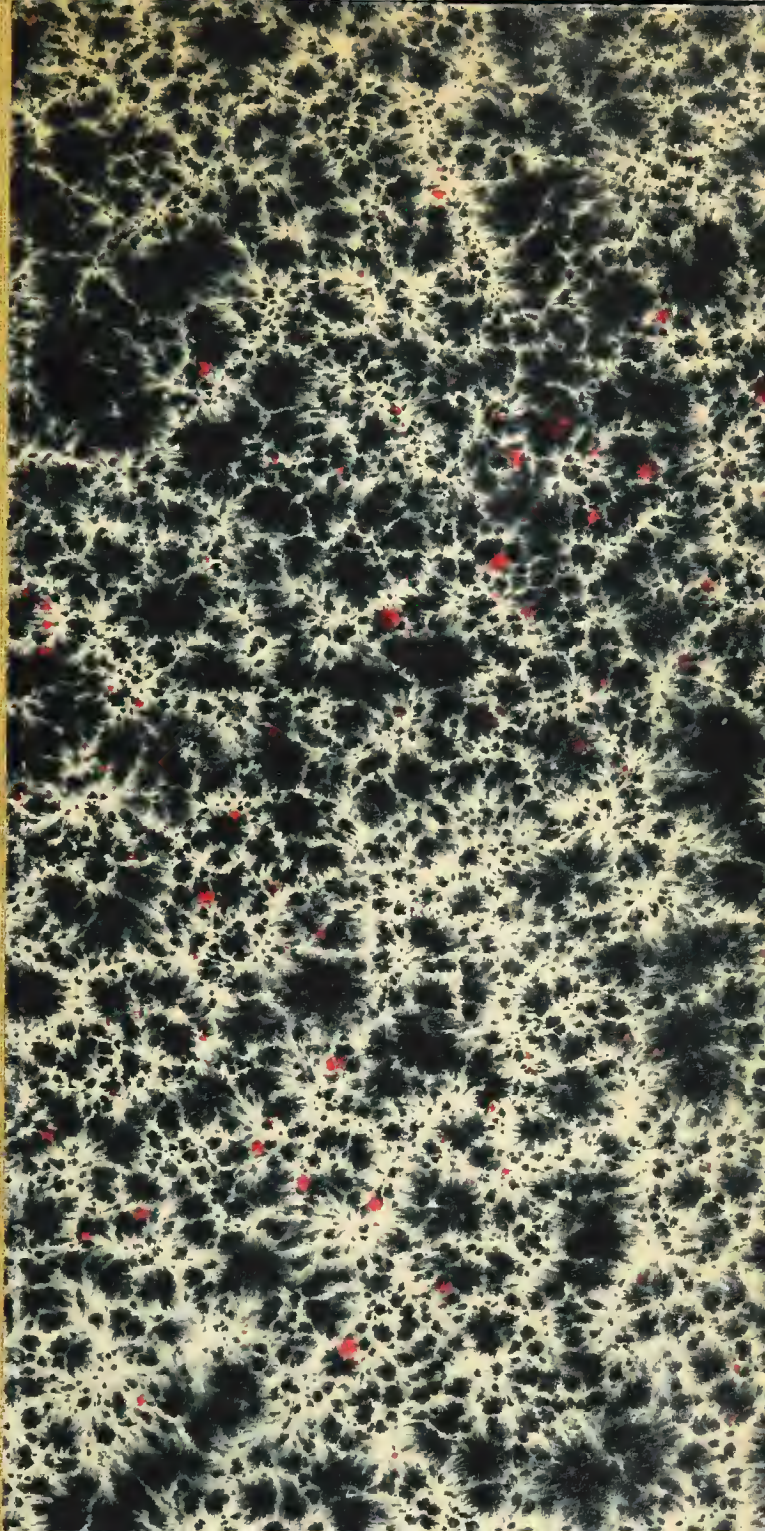
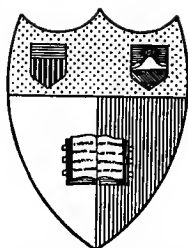


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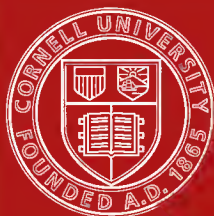
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The Primacy *of* Personality in Pedagogy

J. W. Jent, Th. D.

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1914.

The Primacy *of* Personality in Pedagogy

by

John William Jent, Th. D.

A Thesis

Submitted to the Faculty of the Graduate School
of

Yale University

In Candidacy for the degree of

Master of Arts

(Department of Education)

Lancaster, Texas

1914
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A463230

Inscribed

to the memory of

My Mother

Whose personality was

an


EXEMPLIFICATION

of the ideas and ideals

which permeate

these pages.

Preface

HE History of Education is a record of the progressive transition from mechanical memory drill to the stimulation of individual initiative. The primacy of psychology and the potency of practice in modern pedagogy demonstrates the determinism of the educational subject in the educative process.

The purpose of this treatise is to prove that the basis of this determinism is the sovereignty of the SELF; that is, personality is primal in pedagogy.

This becomes evident as the development of individualism is traced in history. Such a survey shows that the phenomena known as PROGRESS is the function of persons. Since education constitutes the warp into which the woof of civilization is woven, PERSONALITY must be regarded as the weaver plying the shuttle in the loom of life and projecting the pattern that is preserved in the social fabric.

Personality is, therefore, the key which unlocks the art as well as the science of education. A clear conception of its nature and relation to the various phases of the educative process is the background against which one may throw modern pedagogy and thereby discover its defects and those reforms which shall bring the splendid superstructure to its culmination in a perfect system of education. How well we have succeeded in proving this proposition and realizing this ideal, the following pages will serve to show.

The desire to produce a work that would be PRACTICAL as well as technical and thereby not only meet the University condition but render real service in the educational world explains the popular treatment of the topic. While a two-fold purpose inevitably results in a compromise, it is hoped that the discussion at least approximates the "happy medium."

The author gratefully acknowledges his indebtedness first of all to his teacher-friends—Frederick Eby of Baylor University, who grounded him in the fundamentals of Psychology and made it the most fascinating of all the sciences; B. H. DeMent of The Southern Baptist Theological Seminary, who introduced him to and encouraged him to enter the field of Religious Education for extended research and special training; E. H. Sneath of Yale University, whose incisive teaching and vigorous thought induced him to work out the system of philosophy which permeates this Thesis; Charles F. Kent of Yale University, under whose skilled direction the details of Religious Education were wrought out and rounded into the system with which the last chapter is saturated; C. B. Williams of The Southwestern Baptist Theological Seminary, under whom The Pedagogy of Jesus was deduced and proven primal in Education; H. C. Mable, Philosopher and Theologian, whose lectures and conversations suggested the Pri-

macy of Personality in Pedagogy; and E. C. Moore of the Department of Education in Yale University, whose courses in the History and Principles of Education inspired the author to undertake this task and under whose direction the work has been done.

I am also under lasting obligation to Professors G. A. Coe, H. H. Horne and J. W. Buckham for the personal interest manifested in valuable suggestions and wise counsel in the collection of books on the subject. Their own works have proven invaluable. I regard Buckham's "Personality and the Christian Ideal" as the most notable contribution yet made to the literature on Personality. He has practically said the final word on this vital subject.

In addition to the works of Coe, Horne and Buckham, all those in the Bibliography with the title in Capitals were very helpful, especially—"Thistleton Mark's "Unfolding of Personality;" Randall's "Culture of Personality;" Illingworth's "Personality—Human and Divine;" and James' "Varieties of Religious Experience."


JOHN WILLIAM JENT.

First Baptist Church, Lancaster, Texas, 1914.

THE PRIMACY OF PERSONALITY IN PEDAGOGY.

CHAPTER I.

The Potency of Persons.

 HE pivots about which the movements of history have turned are PERSONS. The life of the nations is inseparably linked with such names as Tiglath Pileser, David, Alexander the Great, Pompey, Hannibal, Julius Caesar, Attila the Hun, Charlemagne, Alfred the Great, Oliver Cromwell, George Washington, Thomas Jefferson and Abraham Lincoln.

Apart from the personalities of Mirabeau, Marat, Danton and Robespierre, the French Revolution would be a meaningless riddle; as would the reform movement in England during the Nineteenth Century without the personality of the Earl of Shaftsbury; or our own Civil War without the influence of Charles Sumner, Wendell Phillips, William Lloyd Garrison, Harriet Beecher Stowe and Abraham Lincoln. The Declaration of Independence by the American Colonies and the birth of the United States, in which it culminated, are but the ripened fruit of the thought and emotion which crystalized in the convictions of Patrick Henry, Benjamin Franklin and their fellow patriots whose sensitive souls were saturated with the spirit of freedom.

The various reformations which have wrought the progressive readjustment of society when shattered by the shock of new ideas and ideals, inherent in the variations of social evolution, are but the social transmutation of the reformers around whom they revolved. Witness the influence of Luther in the Protestant Reformation of Germany; of Savonarola in the renovation of Florence; of Garibaldi in the liberation of Italy; of Frances E. Willard in the awakening of American womanhood to its right and duty in the preservation of the American home; and of William Jennings Bryan in the Renaissance of Civic Righteousness in the United States. Whether the transformation of China be regarded as a revolution or a reformation—and it partakes of the nature of both—the explanation is to be found in the powerful personality of Sun Yat Sen.

Racial characteristics, natural environment and the spirit of the age are inevitably reflected by literature, but its style and strength are inherent attributes of the personalities which produce it. The pages of a book are charged with power to thrill the heart or mould the mind because they are the incarnation of the author. The classics are immortal because they are saturated with such matchless spirits as Sophocles, Dante, Shakespeare, Goethe, Milton, Homer and Virgil. Their breadth of vision, depth of insight and symmetry of character permeate every page. It is not strange that they live. They glow with the essence of immortality—the soul of the author.

Books that never grow old are the treasures to which one may turn

when "the light of aspiration shines but dimly, and hope has well nigh died, and the fires of the heart are burning low." That so much current literature is ephemeral is due to its artificiality. It is body without soul because its circulation carries the froth of a morbid or sensational sentiment instead of the rich red blood of personality. Such books are buried because they are lifeless forms, dead and decaying, indeed in many instances they are worse than dead because death dealing as moral poison.

Whatever its form—real art is merely the concrete instance in which some splendid personality has found full and rich expression. Such masters as Phidias, Michael Angelo, Raphael, Mendelsohn and Bethoven have attained universal distinction because of their power to transmute themselves to the phases of form or color or tone assumed in their productions. The art that lives on and on and never dies, "forever interpreting to man the uninterpretable and expressing for him the inexpressible" is not the art that is flawless in technic but the art that throbs and pulsates with the meaning and significance of the spirit which conceived it.

Science is not, like art, essentially expressive but it is none the less the product of personality. It is not an accident that the common chemical and physical laws such as Boyle's Law (the volume of gas varies according to the pressure); Dulong and Petit (the atomic weight of an element multiplied by its specific heat is a constant which has a value of about 6.5); Ohm's Law (the relation between the electromotive force and the current); Pascal's Law (the pressure throughout the mass of a liquid at rest is everywhere the same) and the Principle of Archimedes (A body immersed in a fluid is buoyed up by a force equal to the weight of the fluid displaced by it), is designated by the name of the discoverer. As the product of abstract reason—these laws are grounded in intelligence; and of constructive imagination—they are the expression of individual initiative—that is, they are vitally related to persons. The capacity to observe, to experiment and generalize is an attribute of personality and since it is the essential condition to scientific achievement, personality is potent in science. This contention is sustained by the very term SCIENCE, from the Latin "SCIENTIA"—KNOWLEDGE.

The potency of persons in the evolution of philosophy is clearly evident in the terminology by which the various systems are designated. They are denominated the VIEW or PHILOSOPHY of such and such a person, as, for example, the Philosophy of Socrates or of Spinoza or Kant. The very history of Philosophy is merely an elaborate but specialized series of biography. The whole is divided by Hegel (himself a great philosopher) into Oriental Philosophy, Greek Philosophy, Philosophy of the Middle Ages, and Modern Philosophy. Greek Philosophy is set forth as the thought systems or VIEWS of Thales, Pythagoras, Xenophanes, Heraclitus, Protagoras, Socrates, Plato, Aristotle, and other thinkers of less note. The Philosophy of the Middle Ages is rather barren, but what there is clusters about such names as Anslem, Abelard, John Duns Scotus, Roscelinus, and Roger Bacon. Modern Philosophy is rich in the PERSONALITIES of which it is the product. Such names as Descartes, Spinoza, Locke, Hobbes, Newton, Leibnitz, Hume, Kant, Fichte, Lotze, Eucken, and Paulsen tell the story of the evolution of thought in modern times.

The term "philosophy" designates the function of a person. It is brought over from the Greek "PHILOSOPHIA," meaning "The love of, inducing the search after, WISDOM." As a concept it designates "The knowledge of phenomena as explained by, and resolved into, causes and reasons, powers and laws."

Since that phase of philosophy known as PSYCHOLOGY is the

science which functions in PEDAGOGY, education must be the effect of which personal potency is the cause. The introspective capacity of self-consciousness and the generalizing propensity of self-determination are essential presuppositions in the science of Psychology and the art of Pedagogy. This conclusion is confirmed by the prominence of such names as James, Judd, Angel, Dewey and Royce in Psychology and the power of such personalities as Herbart, Pestalozzi, Froebel, Bagley, Thorndyke and Baldwin in Pedagogy.

Thus it is that all the abstract concepts which constitute the framework of the social organism or the paths which civilization is blazing through the wilderness of human effort came to the consciousness of mankind as the subjective reaction of a sovereign self upon an objective world. Present day Philosophy, Psychology and Pedagogy are the cumulative thought of centuries, preserved and propagated by the process of social heredity.

The vital relation of religion to philosophy would lead one to expect both phenomena to be grounded in the same potency. History justifies the expectation. Even the spontaneous religions depend upon the potency of some person or persons for their vitality. Witness Confucianism and Judaism. While the former is a philosophy rather than a religion it persists because Confucius organized it and made it workable. The latter, though more a religion than a philosophy, is what it is and did what it has done because Moses so codified it that the Hebrews could utilize it.

The great religions of the world are FOUNDED religions, that is, religious having for their ultimate truth an historical person, speculatively constructed. Of these—there are three—Mohammedanism, Buddhism and Christianity. Persisting personality is the vital principle in each. It is not what Mohammed, Buddha, and Jesus taught that gives coherency and guarantees continuity to the system of faith but what they, themselves, are to their disciples. Creeds cannot command the devotion of disciples. A Personal DEITY alone makes possible the phenomena of WORSHIP. The institutions of religion are local but the IDEA, the ultimate truth, inherent in the person of the founder—this is VITAL, hence, UNIVERSAL and eternal.

The comprehensive term by which man's "THEOS-LOGOS," (knowledge OF or thought ABOUT God) is designated is THEOLOGY. The various phases it has assumed are but so many views of individual persons. The doctrines of the Bible are divinely inspired, yet none the less the thoughts of men. It is fitting and proper to designate them as the doctrines of men such as Paul, Peter, Amos, Moses, and Isaiah. Systematic Theology is a growth or an accumulation of the speculative thought of the centuries. Such terms as Calvinism and Arminianism are applied to whole systems of theology because they were first thought out by individual men.

This all pervasive potency of persons in the phenomena of human life demonstrates the self-sovereignty and supremacy of some vital factor inherent in the human individual. To ascertain the nature, source and sphere of this factor is to largely master the mystery of being and gain the goal of existence. To test this deduction by a two-fold application is the task of the next two chapters.

CHAPTER II.

The Evolution of Individualism.

HUMAN history is the record of human development—the foot-prints of progress through the forest of the centuries. The view-point from which it may be intelligently surveyed is the vital force or formative factor in which its movement and unity is grounded.

Primitive society was superlatively simple because it was saturated with solidarity. The savages who composed it were grouped in small communities, with no coherency except the blood tie. Experience was meagre and the process of abstraction was unknown, hence, the people were slaves of natural needs and supernatural fears.

The elementary division of social functions marks the birth of barbarism. Emancipation from nature was thereby effected, but the freedom thus attained was purchased at the expense of servitude to the institutions which guaranteed it. So slavery and solidarity persisted as essential elements of the social system.

The mastery of institutions constitutes the bridge which spans the chasm between barbarism and civilization. The constructive genius which gave this boon to mankind was Hellenic or Aryan-Greek. That this distinction belongs to the Greeks is no accident. Both their history and their habitat were conducive to this achievement. In the dim days of antiquity they migrated from the original home of the Aryans, somewhere in western Asia, and settled in the mountainous region between the plateau of southern Russia and the plain of Thessaly. Here the passing of the centuries wrought in them the development of that courage and fine physique which afterwards made them so famous.

The Thessalian plain south of them was occupied by the tower building Turanians, later known as Pelasgians (Philistines) or Tyrrhenians (Etrurians). About the dawn of history, these Pelasgians were conquered and driven into the mountains by a number of tribes closely related to the Phoenicians and Hebrews—Semites—which in time federated into an empire, under the rule of the Pelopids, in the days of the last of whom—Agamemnon—took place the great struggle called the Trojan War, which greatly enfeebled the nation. Seizing this opportunity, the Aryan Hellenes, in three tribes—Aeolians, Dorians, and Ionians—swept down from the mountains and conquered the Semite Confederation. This eventful conquest marks the real beginning of Greek history, about 1100-1000 B. C.

Amalgamation was the inevitable consequence of such a situation. Though conquered by the Aryan Hellenes, the Semites were still in the land, as were also the ancient Turanians and the rugged conquerors had to live with them. Some three hundred years, forming a sort of "Dark Age," were consumed in the blending of the racial

elements. The result was an Aryan people, which had, in a large degree adopted and modified an older Semetic civilization, itself containing certain elements of a still older Turanean culture, yet retaining a distinct social and political superiority and imposing their language on the whole people.

Centuries of seclusion saved the Hellenes from a military despotism on the one hand, and an age-long migration, from the tyranny of a priesthood on the other, hence, when they subjugated the Semites they had developed that spirit of independence which enabled them to successfully resist the domination of classes and institutions. This capacity to think for themselves and the courage which nerved them to do it is the elemental essence of freedom and constitutes the beginning of civic life.

The real pioneer in the process of reflective thought, at least the first independent thinker in all the world to give his deduction concrete expression in a definite doctrine, was PROTAGORAS, who affirmed that "Man is the measure of all things," and thereby established the validity of the individual by the annihilation of the gods and theology on the one hand and nature and science on the other.

The result was revolutionary. Stability seemed to have evaporated. If it existed at all, it must be found where hitherto least expected—in man himself. Here, indeed, it was found and the man who immortalized himself by the discovery was SOCRATES. He demonstrated by his dialectic method that while all sensation, as such, is subjective and individual, its ultimate essence is objective and universal, that is, virtually the same in all men. Thus he vindicated the claim of the individual to absolute validity and at the same time harmonized it with the demands of the social life.

The substance of this discovery was PERSONALITY and moral freedom. It constitutes one of the most momentous epochs in human history. Its moment is its potency. Thought is essentially primal in life. Consciousness is the channel through which the impact of the objective world MUST pass if it culminate in conduct. Conversely, that which comes to consciousness MUST culminate in conduct, because expression is the automatic consummation of impression.

The EXERCISE of freedom was, therefore, the source of the concept which came to consciousness and crystallized in the thought of Socrates. Having thus matured, it at once began to function in the institutions and ideals which constitute the vitality, and the refinements which constitute the inflorescence of Greek life. Here we have the inspiration of Greek Philosophy; the source of those impulses which found expression in the Greek language and Greek Literature; the essence of that genius for abstraction and constructive imagination which functioned in Greek art. In a word, the realization of real freedom, as the function of personality, was the achievement of the Greeks and at the same time the secret of their history. It was, therefore, both a cause and an effect, and as such, constitutes their contribution to the stream of human culture.

The relation of Rome to Greece is that of the SHOP to the STUDIO. The Romans were ORGANIZERS rather than ORIGINATORS. Their mission seems to have been the discovery of the means by which Greek culture and Hebrew Religion might be utilized in the promotion of human welfare. What they did was to borrow and broaden.....They borrowed the Greek idea of a confederate government and developed it into a universal empire; they borrowed the Greek idea of law, as evolved in the processes of art, and developed it into a system of legal principles which persist to this day in the

complex code of all nations; they adopted the religion of a despised sect and made it universal.

In these and other less important respects the Romans demonstrated their genius in elaborating the institutional organization necessary to make effective the aspirations of other people.

The Greeks found that freedom IS and WHAT it is by the development of personality and the Romans devised the means of its utility, but the body politic of both people was infected with festering sores because their conception of personality was sadly defective. Its compass was narrow. What makes a man free and for what he is free, that is the ground and goal of personality, they never knew. The seminal principle of true progress must be found in a proper sense of the inherent dignity of manhood; in the realization of the truth that the whole human race is endowed with the inalienable rights of life, liberty and the pursuit of happiness—that is, the right of SELF-REALIZATION.

This is the grand doctrine of Human Brotherhood and is the achievement of the Jew. While the Greek regarded all races except his own as "barbarians," and the Roman considered all who did not belong to his own state as "hostes," or enemies, Jesus, the fairest flower of the Hebrew Race, indeed, of the Human Race, proclaimed the BROTHERHOOD of all nations by revealing God as their common Father; by His commission to preach the Gospel to "every creature;" by His receiving the woman of Samaria and her of Caanan as graciously as any others; by His making Himself the friend of publicans and sinners; by the tone of such parables as "Dives and Lazarus;" by His equal sympathy with the slave, the beggar and the ruling class; and by the whole bearing and spirit of His life.

When Jesus proclaimed that "the Sabbath was made for man," He enunciated HUMAN WELFARE as the END of human freedom. When He enacted His "Royal Law" (James 2:8) "Thou shalt love thy neighbor as thyself," with its "Golden Rule" complement: "All things whatsoever ye would that men should do unto you, do ye even so unto them (Matt. 7:13)," and exemplified it in His life and death, He injected into the circulation of society that ethical serum which is at once the anti-toxin of selfishness and the nutrition of sacrificial service. In other words, He perfected the Greek and Roman conception of personality.

Individualism is, therefore, a blend of Greek culture, Roman Law, and Hebrew Religion. The Greeks discovered personality, the Romans clothed it with power, and Jesus crowned it with the dignity of a basis and a mission. Truly "Man is the measure of all things," the ground of unity—the potent factor in human progress.

The pace of progress for many centuries after Christ was exceedingly slow because the Greek and Roman conception that SOME are free and the Christian conception that ALL are free are essentially antagonistic. The ascendancy of the former, in the domination of the Classes, was maintained for a thousand years. Self-consciousness in the masses was slow because self-determination was difficult. Realization of the inherent right and duty of the human being to live his own life, to think his own unhampered thought, to come to his own honest conclusion, and to speak it out freely and fearlessly is effected by the exercise of that right.

Under the old regime this was practically impossible. The king demanded that all other men should work for him and fight for him and the priest demanded that they should think and believe as he dictated. The masses were compelled to submit to this civil and religious despotism for centuries because they were disorganized and

powerless to assert themselves if they had been so disposed. To criticise the king was to commit treason and thereby toy with death; and to dispute the priest was to become a heretic and thereby invite the horrors of the dungeon or the stake.

The possibility of relief came in the two-fold exercise of individual initiative—DISCOVERY and INVENTION. Gunpowder put power into the hands of the common people and enabled them to defy the king. Printing, especially the open Bible, so enlightened the masses that the interdict of the priest no longer had any terror for them. Men now began to really think their own thoughts and live their own lives apart from the priest or the king. The Feudal System of Chivalry fell to pieces and the whole social superstructure began to crumble. Science refused to keep silence any longer. Copernicus, with his telescope turned to the heavens, taught men that the earth on which we live is, after all, but a bit of dust in the midst of a universe so vast that it cannot be described. Columbus ploughed his puny barque through the waters of the Atlantic and by the discovery of a new continent convinced the people of Europe that they lived on a narrow parish in the midst of a great Planet.

The exercise of this new power and the impact of these new ideas seemed at first to belittle man and threatened to destroy religion. Indeed, it did destroy the primitive forms of religion which were founded on the Ptolemaic conception of the universe, but the ultimate culmination was the conviction that a living, thinking, loving human being is really greater than the whole material universe. The Christian conception of personality had finally found its way into consciousness and now began its real work of transforming society.

The first result was the German Reformation, under the leadership of Martin Luther. When this sturdy monk defied the ecclesiastical authorities of Rome by refusing to believe the things they had decreed and claiming for himself and for every other man the right to interpret the Bible according to the dictates of the individual conscience, the stagnation of centuries received a shock that reverberated around the world.

The flames of reformation kindled the fires of Revolution. It flared up first in Holland, then in England, later in America, and finally in France. The whole civilized world was shaken to its very foundation by the sense of freedom. The culmination was reached in the Declaration of Independence by the American Colonies, July 4, 1776. This was the first grand assertion of the dignity of the human race and marks the dawn of the day in which mankind seems destined to attain the glory of self-realization.

We live in the high noon of this day. It is pre-eminently a day of DEMOCRACY. The right of the people to rule is being more and more realized and recognized. The individual has at last emerged from the mass and takes his place in the social order as a human unit, endowed by the Creator with inalienable rights. Everybody is becoming SOMEBODY and everybody has rights that everybody else must respect.

The political complexion of the whole wide world is being changed. Despotism and tyranny, once borne with impunity, are no longer tolerated anywhere. One by one, absolute monarchs have been compelled to submit to the inevitable in the grant of constitutional government. Freedom flourishes and liberty lives in every land. In England it is the Lords yielding the supremacy to the Commons; in Russia it is the Duma smashing the Bureaucracy; in the Balkan Peninsula it is the Allies burying the remains of the sick man of Europe; in Portugal it is the people retiring a puny potentate; in Italy it is Liberalism in the lead; In China it is the downfall of the

Manchus and the birth of a Republic; in the United States it is the renaissance of civic righteousness rolling across the plains and prairies and through the cities, sweeping greed and graft before it. The whole world seems stirred by a new force which shakes and shatters institutions hoary with age and deeply rooted in the pride and selfishness of human nature.

Time honored conservatism seems powerless to stay the tide of INSURGENCY. The "Party Lash" has lost its terror. The "Ward Boss" and "Lobby Leech," henchmen of special interests, have been put out of the civic synagogue. The custodians of a free ballot refuse to be any longer herded like sheep or driven like cattle. The primacy of character has come to stay. Ballots are no longer cast for a party name, but for MEN, who are held amenable to the electorate for what they ARE as indicated by what they do.

The widespread adoption of the "Commission" form of municipal government; the growing popularity of the "short ballot," the initiative, referendum and recall, are only so many symptoms of the deepening determination of the individual citizen to safeguard his rights by so concentrating responsibility that public servants shall be superlatively sensitive to public sentiment and hence impelled to keep their hands on the pulse of the people, in the projection of public policy. A PROGRESSIVE, about whom so much has been said recently, is merely a man who sets himself to see to it that representative government shall really be REPRESENTATIVE. He is dominated by the conviction that he knows his own needs better than any other man knows them. He is tired of being governed by a plutocracy of special interests and has decided to try his hand at SELF-GOVERNMENT.

The complement of self-sovereignty in politics is the competency of the soul in religion. Liberty of conscience is utterly incompatible with a state church. It is not strange that the Twentieth Century has largely marked the passing of the prelate and the practical paralysis of the Papacy. Men are no longer satisfied with the sham of priestly mediation. They are mastered by the conviction that they not only have the right but are under obligation to confess their sins to God Himself. Ritualism is being simplified everywhere. Congregationalism is slowly but surely supplanting Episcopacy. Men are having their say as individuals in the church as they are in politics. Nothing demonstrates the ultimate doom of ecclesiasticism more surely than the "Laymen's Movement." A great religious leader of the South said recently, in a meeting of his denomination, "laymen have practically assumed the leadership of the churches." If this be true, and that it is will hardly be denied, Democracy has actually demolished the last vestige of ecclesiastical despotism in this country. The clergy is no longer a CLASS. The minister has actually become a MAN, endowed with the rights of, and void of the power other than that, inherent in manhood.

The final phase of personal freedom, being wrought out in our own day, is the enfranchisement of women. The story of woman's struggle for recognition in the exercise of her inborn rights as a human person, is full of pathos for her and disgrace for man. In some religions it was taught that woman had no soul, that she was not a person, merely a thing; and among those whose religion had a more worthy conception, men treated her as if the conception were true. "She has been made man's slave, his toy, his drudge—everything but what she is—his mate and equal. He has hunted her and captured her, bought and sold her, denied her the privileges of higher education, refused her the right to have a voice in making the laws under which she must live, in determining her own status in society

or in creating opportunities for herself." While the cause is being hindered rather than helped by the militant suffragists of Great Britain and America, it is nevertheless steadily marching on. State after state of our Union is, by legal enactment, recognizing woman as a person, hence, a free being, endowed by the Creator with the right of self-government. Laws do not create rights, they only recognize and guarantee them. If woman be regarded as responsible, and our criminal code so regards her, she must also be regarded as FREE. Men are more and more coming to see the justice of this view and, hence, placing the ballot in the hand of the fairer sex as an inherent right, grounded in the dignity of the human person, and an attribute of womanhood as it is of manhood.

This, then, is man in the morning of the Twentieth Century. Having emerged from the mass of mankind, he stands upon his own resources, self-conscious and self-determining, that is FREE. Aristocracy is annihilated. Titles have become empty forms—"A man's a man for 'a that," and MANHOOD has come to its own.

The path from the tyranny and despotism of the past which has led mankind hither was blazed by the individual initiative of those brave men and women who faced death heroically rather than utter the lie of recantation. But for the fact that in every period of history there have been men and women who dared think for themselves, who denied the right of any institution or class or individual to dictate what they should believe and what they should do, we would still be savages. The insurgency of such souls saved mankind from a static society and made progress possible. We are where we are and what we are in the upward movement of humanity because there has never been a time when there were not souls brave enough and big enough to initiate something new and then maintain it. Many of them suffered martyrdom. Modern science, modern theology, modern civilization, yea twentieth century freedom, is saturated with the blood of the splendid spirits through the channel of those personalities the stream has coursed its way from age to age.

The evolution of individualism is near its culmination. The victory is largely on the side of humanity. "The hands on the dial of history can never be turned back." We have won for ever the right to live our own lives, to think our own thoughts, and to come to our own conclusions. And yet the future is pregnant with problems which throw their shadows across the glory of our civilization. Our peril is a warped individualism which shall abuse the privilege of freedom and oppress mankind in the name of personal liberty. The perpetuity of our civilization, much more its perfection, depends upon the recognition of the rights of OTHERS.

The guarantee of this safeguard is the complement of Democracy in the compass of Individualism—HUMANITARIANISM. We shall be saved from the supremacy of selfishness by the humane spirit which saturates our civilization. It functions in an ever growing fraternity, fraught with a proper appreciation of the dignity and sanctity of human life. This is the feeling that finds express'ion in the manifold mercies and compassion more and more permeating society.

HUMAN SLAVERY—the sin of the centuries—**IS GONE FOREVER.** The Gospel of Human Brotherhood first served to mitigate the horrors of the slave's life. This, in turn, gave place to the conviction that the practice itself is inherently evil. It was abolished in Great Britain in the year 1808. In the same year the United States put an end to the traffic between this and other countries. In 1833 Great Britain stopped the evil in her colonies, and in 1863, as the fruit of a horrible war, the United States wiped out the last vestige of the curse. Other nations have one by one followed in the foot-

steps of the Anglo-Saxon, and today the man-owner is outlawed in every land.

War is fast following the curse of slavery. Men are everywhere coming to regard it as wholesale murder and as such a crime against humanity. The Hague Conferences and the International Court of Arbitration; the agitation for disarmament; the universal assent to certain humane practices in time of war; the fraternal co-operation of the nations in treaty compacts which tend to prevent war and to stop it when it does arise; the increasing readiness of the nations to co-operate in intervention, are all omens which herald the approach of that glad day towards which the faces of mankind eagerly turn—the golden age of which the prophets preached and the poets sang—when men shall “Beat their swords into plough-shares and their spears into pruning hooks.”

The spirit of brotherhood is finding expression in a thousand mercies extended suffering and sorrowing humanity. Witness the better housing of the poor; the protection of women and children against the selfishness of society, by legal enactment; the dedication of the best efforts of science to the prevention of disease and the decrease of accidental deaths; efforts to exterminate such social parasitism as “White Slavery,” the liquor traffic, vagrancy and pauperism; prison reform and that control of corporations which makes monopolies impossible and guarantees the just distribution of wealth. All these and countless other humanities are the effects of which the humane spirit permeating our civilization must be regarded as the cause.

Just as humanitarianism is the culmination of individualism, ALTRUISM is the consummation of humanitarianism. For centuries men have been ready to fight for their OWN rights, but the day has at last dawned when some, at least, are ready to fight for the rights of others. This was exemplified in the Spanish-American War, when the United States took up arms in behalf of down-trodden Cuba. It was this same spirit which impelled our government to champion the cause of China and save that ancient empire from dismemberment by the European Powers.

The final and finest expression of this spirit is Christian Missions. The modern phase of this movement, mainly initiated by Cary in England and Judson in America, though ridiculed and regarded as visionary at first, has gathered such momentum in recent years that it constitutes one of the most vital elements in modern life. No man can be regarded as really informed who is ignorant of its place and power in the evolution of society.

The day of little things in missions is about done, too. The laymen's movement has turned the minds of busy business men to the significance of missions in the conservation and propagation of human welfare. Missions is no longer regarded as the cant of the clergy but the core of commerce, the current of culture, the chief concern of statesmen as well as religious leaders. The brightest and best in the land are laying themselves on the altar. Whereas men were once satisfied with the contribution of a mere pittance, they are now pouring out their treasure by thousands and tens of thousands. The evangelization of the world, even in this generation, is no longer a vain hope but a vital expectation.

The cosmopolitanism and philanthropy of missions demonstrates the altruism and humanitarianism of its motive. It must be regarded as the effect of which a consciousness of the inherent dignity and worth of men as men is the cause.

Missions measures men not by what they ARE but by what they

may become—that is, PERSONALITY is the factor which functions IN and constitutes the finished product of the movement.

If, as we have seen, civilization was born in the consciousness of personal freedom and those variations which constitute the stepping stones of progress, are the cumulative effects of which this consciousness is the cause, both the unity and movement of history must be grounded in this factor. It is clear, therefore, that the EVOLVER of civilization is PERSONAL INITIATIVE and that evolved is personality, incarnate in DEMOCRACY and HUMANITARIANISM—that is, Civilization is EVOLVED INDIVIDUALISM, hence, history proves that personality is and reveals WHAT it is.

CHAPTER III.

The Progress of Pedagogy.

EDUCATION may be broadly defined as "Conscious Evolution." That is—the educator is a conscious evolver who consciously evokes the evolution of consciousness and thereby preserves the social variations in which freedom functions. Hence, education is the conservator of individualism.

A brief survey of the principles and methods of education, from the dim days of antiquity to the present, will amply sustain this hypothesis and serve to show that the ever increasing consciousness of self-sovereignty is the ground of unity and movement in the process and progress of pedagogy.

Primitive society reveals education in its simplest form. It was void of those elements which constitute the complex framework of culture. The means elaborated for the assistance of the individual in his reaction upon environment were brought to bear upon him, for the most part, unconsciously. No system of schools existed. No body of knowledge or subjects of study that serve indirectly as a basis for conduct of life had yet been organized.

The aim was the adjustment of the individual to his material and immaterial environment through established or fixed ways of doing things. There was no attempt at explanation or interpretation other than the indication of the thing to be done and how to do it. The method was purely unconscious imitation.

The pedagogical purpose of the Chinese, throughout the millenniums of their history, has been to train each individual in the "path of duty" which heaven has conferred, wherein is most minutely prescribed every detail of the occupations and relationships of life. These have not, until very recently, and even now in only a limited degree, varied for centuries. The "path of duty" is the maintenance of that which exists, without change or modification.

The method is direct and exact imitation—a dry drill in rote memory. In learning to read, for instance, the pupil, each one of whom has his book, repeats the words after the master, with his eyes fixed on the page, following the words with his fore-finger. Only one line is read, and this is repeated by the pupil over and over until every symbol can be pronounced without the aid of the master. This they do, each one shouting out his task, until he has ground it into his memory. When he is ready he goes to the master, puts his book on the table before him, "backs the book," and repeats the lesson. Then the teacher takes up the next line and treats it in the same way. Thus, line by line, the whole book is memorized. The pupil is regarded simply as a sack into which the "stuff" to be learned is poured.

Egyptian education was purely the culture of classes. Facts concerning the methods are meagre, but that dictation was largely resorted to may be inferred from the school copies in the British and French Museums. The difficulties of teaching must have been great, and, as we know, the discipline was severe. There seems to be little doubt that it was not uncommon for a pupil to be unmercifully beaten by his teacher. Personality was ignored; individual initiative was stunted by the mechanical imitation which permeated the teaching process.

Practical sagacity and profound religious awe were curiously combined in the Egyptian character, but the people did not know even the first principles of metaphysical analysis, which is indispensable to the development of philosophical and religious truths as the fountain head of ethics and morality. Their religion was void of an idealizing principle and their morality was only perceptive. Even their history is bare registration. Authority and antiquity governed the thought of each succeeding generation. This gave stability and continuity to the kingdom, but it was gained at the expense of true intellectual progress.

All the arts of life that minister to comfort and luxury attained a high degree of perfection among the **Babylonians**. Architecture was conceived and executed with a vastness of imagination, and their fortifications showed great engineering skill. All this implies a highly developed technical instruction. Tablets have been found in Babylon on which school exercises are written. Where learning and teaching existed there must have been teachers and pedagogical principles, but there is no information as to their nature. The close similarity between the languages and professions of Babylon and Egypt justifies the inference that the educational methods of the two countries were alike.

The **Babylonian** love for magnificent architecture, sculpture and decoration was even exceeded by **Ninevah**. Their technical and military education was evidently highly developed, but even this was restricted to the priesthood, the royal court and the Scribes. It was evidently **Babylonian** in character.

The buildings, harbors, ships and art of the **Phoenicians** evidence the initiative of genius and high efficiency in technical instruction. Greece is indebted to them for the alphabet and many oriental elements in her art and mythology. Their influence on the Hebrews, with whom they were closely allied by political marriage and treaty compact, was even more marked. Solomon imbibed his impulse, if not indeed his skill, in architecture from them. It is a matter of record that the temple at Jerusalem was built by Phoenician artists and workmen. They founded Carthage, the proud rival of Rome; indeed they, with the Greeks, are the Yankees of antiquity. They may have borrowed from Egypt and Assyria, but they vastly improved what they borrowed.

Brahmanism is the key to **Hindu** education. The members of this cast always received the highest education India afforded. To become a thoroughly equipped Brahman necessitated the memorizing of all the sacred books. In addition to this voluminous array of memory matter, the Brahmanic colleges taught all the astronomy and mathematics known and frequently carried their pupils into the elaborate linguistic treatise of Panin, hence, we must recognize in the substance of the highest Hindu education a fully adequate course of liberal study, embracing as it did, theology, philosophy, language and science, while including the whole of the national literature as that gradually took shape.

While memorizing the sacred writings was the chief object of **Brahmanical** instruction, the minds of the young Brahmins were, in

addition, brought into contact with philosophical systems and the general literature of the country. Such a course of study was disciplinary, but it was not popular. While the soldiers and even the industrial classes shared in it to a limited degree, the lower classes were shut out entirely and doomed to menial service, with no learning whatever.

The burden imposed upon the memory by the predominance of tradition would be intolerable to the Western mind. The rote drill began at the first. The boy learned the alphabet by heart and some ten or twenty pages of Sanskrit before he could understand a word. Afterwards some explanations were given, but the main object was to learn the sacred books by heart accurately, not from the printed page but from the lips of the teacher.

GREEK EDUCATION is commonly divided into the OLD and the NEW, with the Periclean age or the middle of the fifth century B. C. as the dividing point.

The Old Greek Education of the historic period was preceded by the primitive education of the Homeric times, the character and content of which is reflected in the verses of the great poet. It was an education that consisted essentially in a training in definite practical activities, with no place for instruction of a literary character. The two-fold ideal seems to have been a man, an ideal man, of wisdom and of action; the former being personified in Odessus and the latter in Achilles.

The character of the Old Education was determined by the domination of the city state as a social institution. It reached its highest development in the education system of Sparta. The aim here was to give each individual such physical perfection, courage and habits of complete obedience to the laws that he would make the ideal soldier, in whom the individual was swallowed up by the citizen.

The despotic socialism of Sparta had no place in the Athenian system. The state did not impose its abstract conception of life on the citizen, it was rather the citizen, in his free activity, who voluntarily gave his life to the state. The individual, however, had no ultimate rights, as against the state. Hence, even in Athens, the morality of the individual was civic or political.

This Old Greek Education was mainly imitative in method, but unlike the Oriental imitation of a fixed form or dead custom, it was an imitation of a living model, possessed of a strong personality and, hence, stimulating to the development and expression of individuality. Whatever direct inculcation there may have been was confined to the exemplification of these virtues in the life of the teacher. It was not, therefore, a formal, lifeless process, but a living type, full of activity and pleasure, of expression in concrete form of virtue made real through the conduct of the inspirer.

Still we are not to forget that ROTE MEMORY predominated in the learning process. In learning to read, for instance, the teacher pointed to a letter and named it and the boy named it after him. He recited poetry to the boy, who repeated it after him, line by line, until the whole was memorized. The entire process was telling on the one hand and learning by heart on the other.

The culmination of this old Greek Education was attained about the middle of the fifth century B. C. This was the Golden Age of Greek civilization. In politics—such men as Themistocles and Pericles controlled the state. Art reached its zenith in the works of Phidias and Myron and the construction of the Parthenon. Heroditus and Thucydides laid the foundation of the science of history. The tragic drama reached its perfection in the classics of Sophocles and

Euripides. In every aspect of human thought and activity there was a similar endeavor at creation with which previous achievement cannot be compared. The conception of personal freedom had come to consciousness and was working itself out in every phase of life.

The Old Education laid the foundation for these achievements, but it was insufficient to meet the demands they imposed upon the people and altogether inadequate for future needs. Enlarged opportunities for personal achievement created the necessity for an education in which the chief emphasis would be laid upon individual development rather than upon service to the city state.

This situation gave rise to the Sophists. Under the powerful leadership of Protagoras, as we have seen in the Evolution of Individualism, they swept the very foundation from beneath society with their doctrine of subjective relativity. The educational theorists (Socrates, Plato and Aristotle) seized the pedagogical and philosophical pendulum and drew it back to the balance of virtue grounded in individuality rather than citizenship, yet in harmony with the necessities of social life.

Socrates was the first teacher in all the world to recognize the self-sovereignty of the person to be educated. Postulating the fundamental principle that "Knowledge is virtue"—he matched it with the dialectical method designed not to give off-hand information as the Sophists had done, but to develop within the individual the power of thought. The influence of this conception on education was twofold. It gave dignity to knowledge, as the content of education, hitherto unknown, and substituted the stimulation of the individual to self-expression for the mechanical methods of the Sophists.

The Pedagogy of **Plato** is expounded in his "Republic." He modified the philosophy of Socrates, but adapted his educational principles and methods. Since Socrates wrote nothing and Plato has preserved the details of his system in the "Republic," it seems well to pause to note the defects of their splendid pedagogy.

In the formulation of principles they adhere to the new conception of personal freedom, but when they apply their principles they become involved in gross contradictions and inconsistencies. For instance, the aristocracy of the Republic negatives the very doctrine of personal freedom which functioned in the dialectical method of teaching. The pronounced Socialism, as reflected in the proposition to give the state absolute control of the whole life of man, shows a lack of appreciation of the achievements of that life of free democracy that made possible the very works of both Socrates and Plato. The abject provincialism of those ideal states, as well as the narrow life prescribed for the citizens thereof, is contrary to the dawning conviction as well as the growing tendency in Greek life that led to the formation of cosmopolitan society, broad in its sympathies and great in its intellectual achievements. In his views on slavery, child exposure, the status of the industrial class and the general structure of society, there is no advance beyond the degrading views and practices of the early Greeks.

The method of **Aristotle** was objective and scientific, as compared with the philosophical and introspective method of Plato. He sought truth through the direct vision of reason, and utilized the consciousness of man only as a confirmation. Plato, on the other hand, sought truth primarily in the objective facts of nature or social life, and in the soul of man, the confirmation of which is to be found in the consciousness of the race. Aristotle—in whose brain was born the inductive process—brought it to a state of perfection which has never been surpassed, hence he must be regarded as the real father of modern science,

despite the fact that it slumbered for so many centuries after he brought it to being.

There were no artificialities in Roman education. The whole process was actual. The boy learned to do what a citizen must do by participation in the practices of citizenship. While this method may not have been due to the consciousness of personality so much as to accident, yet it was an advanced recognition of self-sovereignty and is due doubtless to the utilizing genius which characterized the Romans.

The development of the individual man was the primary purpose of Hebrew Pedagogy. To secure symmetry in this, four distinct types of teachers were called into service.

There were THE PROPHETS, who held up a mirror before the nation that its errors and most corrupting evils might be made perfectly clear. They sought to impress upon their countrymen those eternal truths which Jehovah had revealed to them, as grounded in eternal principles of justice and mercy, which constitute the criteria of conduct; to give their hearers a correct conception of the character of Jehovah as reflected in his practical demands upon his people; and, finally, to broaden and deepen their conception of religion and make it real as a guiding influence in the daily life of men, whereby a spiritual kingdom might be built up, which would ultimately become universal. To the accomplishment of this complex purpose they made free use of the story, direct discourse and dialogues.

Then there were the PRIESTS. They were the guardians of the oracles and administrators of the ritual, but their fundamental function was TEACHING. They anticipated many of the principles of modern pedagogy in their methods. They appealed to the eye and to the aesthetic sense. They were alive to the pedagogical potency of suggestion. In their use of symbols they were pioneers in the manual method. They put their vital teachings in clear, compact form, easily understood by the people, and then impressed them indelibly upon the popular mind by means of oral decalogue, written law and stately ritual.

There were also the SAGES. They were true lovers of men, who addressed themselves primarily, in fact almost exclusively, to the individual. Amid the changing conditions of a later age they were the real successors of the early priests and prophets. They sought to inspire in their disciples a right attitude towards learning and to inculcate in them, especially the young and inexperienced, practical knowledge and wisdom; to develop in them a right attitude towards God, and finally to so stimulate the motive that the unfolding life would function in correct conduct.

Last, but by no means least, were the RABBIS. They sought to interpret and apply the teachings of Israel's early teachers to the life needs of their day; to develop the nation in the rigid observance of the Torah, which they held to be the full and complete expression of the Will of Jehovah. Hence they undertook to regulate, to the minutest detail, the conduct of each individual and thus to make servants of God by producing servants of the Law.

While the Rabbis were pre-eminently interested in the individual, they had no hope of attaining their ideal save through the nation. This ideal was concrete and definite, yet from its very nature impossible of complete realization, for an extreme emphasis upon law obscures principles that are fundamental and arrests the development of the individual moral and spiritual sense which is the essence of all religious progress and growth.

They made frequent use of the question and answer, but their

fundamental method of teaching was ORAL INSTRUCTION, with its complementary ROTE MEMORY DRILL. Much of their teaching was profusely illustrated, but the largest part consisted of concise precepts. These, in time, came to be regarded as supplemental to the written law and of equal authority with it. These precepts were known as the "Halache" or "Way," that is, "Usage," or "Rule." This is the fence or hedge which the Rabbis sought to construct about the written law. The aim was to answer every possible question that might arise in regard to conduct, so that an infringement of any one of the written laws, in spirit or in letter, would be impossible. The purpose was excellent, but in practice this method broke down with its own weight. It loaded the race with a mass of enactments which obscured the rare and really vital principles and blunted the individual's sense of right and wrong.

The great need of Judaism, therefore, was for some one to distinguish between the gold and the dross in their inherited teachings; to adapt them to the lives of the masses; to shake off the clouding casuistry of the schools and to present the truth simply and directly. A great teacher was needed to speak positively and with authority; to arouse within the hearts of men a deep love for God and an unselfish enthusiasm for His service; to inspire the common people with faith in their own powers and to set before them definite and practical ways in which they could exercise their religious devotion. Most of all the race and the age needed one who could teach not merely by word but by deed, demonstrating in his own character and life the vital, eternal truth hidden in Israel's sacred writings.

In Jesus of Nazareth this many sided need was supplied. While in His method as a teacher He followed the beaten path marked out by the Prophets, Priests, Sages and Rabbis—the latter of whom he was really one—in the mastery of those methods He surpassed them all. What He taught and HOW He taught it were both rooted in the educational system of His people, but he took the cup of truth and FILLED IT FULL.

Since the lethargy of the early Christian and Mediaeval Centuries was such that pedagogy rose no higher than it had been developed by the Greeks, Romans and Hebrews, we may pass at once to the transition from Mediaeval to Modern Education. From the Fifteenth Century on, there are obviously FOUR growing tendencies in education. FIRST—the endeavor to make it natural and practical rather than abstract and theoretical; SECOND—to individualize it by including the care of the body, so sadly neglected and despised during the previous centuries; THIRD—to extend it to all classes of people rather than to the CLERGY only, as the ancients had done; and, FOURTH—to adopt gentle and attractive methods instead of the harsh and repulsive methods of former centuries.

The modern movement dates from the time men began to study nature and to record their experience. FRANCES BACON (1561-1636) initiated it. He did little for education in a direct way, but his works proved an inspiration to the men who did MUCH. Prominent among these was JOHN AMOS COMENIUS. He bridged the chasm between the repressive education of the middle ages and the expressive education of our own day. He saw, and sought to show others, that universal education is the essential condition to universal freedom. In defiance of public policy or opinion he gave himself ceaselessly to the instruction of the lower classes. He was the first to arrange a course of instruction extending from infancy to manhood. With true pedagogical insight he recognized that the faculties of children should be developed in their natural order and through things rather than books.

JOHN LOCKE (1632-1704) strengthened the self-sovereignty of Comenius by putting the emphasis upon the **PROCESS** of learning rather than the **CONTENT** of **PRODUCT**.

ROUSSEAU (born at Geneva 1712), a dreamer and political iconoclast, grounded the process of pedagogy in the sovereign self of the subject. He regarded education as a natural rather than an artificial process, that is, a development from within rather than an accretion from without; as coming through the working of natural instincts and interests rather than response to external force; as an expansion of natural powers rather than an acquisition of information; as life itself rather than preparation for a future state.

In the old conception of education, the nature of the child was to be made over, by forcing upon him the traditional or customary way of thinking or doing, and even of emotional reaction; to substitute for his instinctive or natural reactions those artificial reactions developed through many generations of religious and intellectual or social formalism.

Rousseau overturned all this notion by the discovery that all educative effort must start with the instinctive tendencies—that is—the sovereign self of the person to be educated.

PESTALOZZI (1746-1827) seized the naturalism of Rousseau and deduced from it, his psychological pedagogy. He regarded education as the organic development of the **INDIVIDUAL**—mental, moral, physical. This development comes through activity initiated by spontaneous desire for action, which leads to growth along lines predetermined by the nature of the organism—the child. He defined the process as “the normal, or natural, progressive, harmonious development of all the powers or faculties of the human being.”

HERBART (1776-1841) took up Pestalozzi's conception and carried it far on its way to perfection by the **UNIFICATION** of mental development. The psychology of the Nineteenth Century, even popular today, was **FACULTATIVE**. The soul is regarded as endowed with higher and lower capacities, entirely distinct, each class of mental phenomena being considered as the function of a given faculty, the more important being those of knowledge, feeling and will, each of which was regarded as a combination of certain sub-facilities. With this diversity of mental life as a basis, the work of schools, accordingly diversified in aim, was to provide distinct training, through some set form of individual discipline for each separate faculty. The whole Doctrine of Discipline was grounded in this faculty psychology.

In place of this complex psychology, Herbart substituted the conception of the soul as **UNITY**, not endowed with intuitive faculties but a blank at birth, possessing but one power—that of entering into relation with its environment through the nervous system. Through these relations the mind is furnished with its primary presentations or sense perceptions; and of these the whole mental life is built up. The interaction of these presentations lead, through generalization, to concepts, and by similar processes of interaction, to acts of judgment and reasoning. What the teacher has to work with is a mass of presentations, coming from two main sources—**EXPERIENCE** or contact with nature and **INTERCOURSE** or contact with society. Through the expansion of the one original power the teacher must develop knowledge from experience and sympathy from intercourse.

Herbart regarded the power of assimilation as the chief characteristic of the mind, hence, postulated **APPERCEPTION** as the fundamental principle of pedagogy, and pedagogy as determinative in the evolution of character.


FROEBEL (1782-1852), the father of the Kindergarten, was the

prince of all modern educators. He was the first to see and to state clearly that education is "Conscious Evolution" and to draw the practical conclusion from this insight. The very term "Kindergarten" tells the story. It means a garden in which the plants are children, who, in order that they may attain the greatest perfection, are to receive the proper care and nourishment at the proper time. He saw distinctly that all upward evolution is due to conscious SELF-ACTIVITY, under the proper stimuli, and that such activity, evoked in an orderly way and continually progressive, is true blessedness.

So the circle is closed. The scientific and sociological tendencies in modern education are but the amplification and application of the doctrines progressively developed by Bacon, Comenius, Locke, Pestalozzi, Herbart and Froebel. Every development in method and principle has been a deepening consciousness of the significance and potency of the person to be educated. Since self-sovereignty is an attribute of personality and complements the self-consciousness which functioned in the evolution of individualism—the progress of pedagogy perfects the philosophy of history in the demonstration that personality is not only real but DETERMINATIVE.

CHAPTER I V.

The Nature of Personality.

 HE primacy of Personality, as intrinsic reality, precludes the possibility of its exhaustive analysis. It cannot be accurately defined because it cannot be transcended. The only process by which its nature can be ascertained is OBSERVATION. The field is two-fold, viz., the historical background and the psychological phenomena of the evolving potency which constitutes the channel and the current of human culture.

Personality was discovered by the Greeks, as we have seen, when they began to reflect on the freedom they had won by the exercise of individual initiative. But their conception was crude and defective. They knew nothing of the unity and universality of that potency which isolates the individual as a sovereign self and at the same time unifies him with all mankind as a human person. Aristotle doubtless attained the highest development not only in Greek, but in Pagan and pre-Christian thought, and yet he regarded some men as born to be savages (*Phusei Barbaroi*), others as destined, by nature, to be slaves (*Phusei Douloi*), and women as merely "nature's failures to produce men."

In tracing the evolution of Individualism we found that Personality, in the full flower of its unity and universality, is the richest and ripest fruit of Christianity. What Jesus wrought out in His holy life two millenniums ago, has, with the passing of the centuries, been thought out by His followers. The conception of the Incarnation rounded the idea of Personality into a triune perfection. The personal union of human nature with Deity, in a unique instance, and the capacity of humanity as a whole, regardless of race or sex, to participate in that union served to reveal the depth of latent possibilities not only in a favored few but in man as such. The sense of responsibility involved in this possibility inevitably induced introspection and thereby generated the intuition of freedom.

Thus Christianity actually wrought out the potency in which the unity and movement of civilization is grounded. The intellectual reaction upon the evolving energy was the Christian conception of Personality. The relation between the developing capacity and the unfolding idea is nothing less than identity for, as we shall see, personality is both a factor and a function. Since both aspects are, in reality, phases of Christianity, both the concept and the capacity are Christian. Personality, therefore, can neither be comprehended nor apprehended or realized apart from Christianity.

It was not an accident, then, that the first master of introspection was a Christian Theologian. While the doctrines of Paul reflect profound insight into the phenomena which manifested the marvelous personality of Jesus and the Fathers of the first century did much in the development of the doctrines postulated by Paul, it was

Augustine who first went back of the doctrines and discovered, by a critical analysis, the presence of the potency which functioned in them. The record of his experience is preserved in his famous "Confessions," from which the following lines will suffice to show something of his penetrating introspection:

"I come to the spacious fields and palaces of memory, wherein are treasured unnumbered images of things of sense, and all our thoughts about them.—There in that vast court of memory are present to me heaven, earth, sea and all that I can think upon, all that I have forgotten therein. There, too, I meet 'MYSELF,' and whatever I have felt and done, my experiences, my beliefs, my hopes and plans for the years to come.—Great is this power of memory, exceeding great, O God. Who has fathomed its abyss? As yet this power is MINE, a part of my very nature, nor can I comprehend all that I myself really am.—Great is this power of memory, a wondrous thing, O God, in all its depth and manifold immensity, and this thing is my mind, and this mind is MYSELF.—Fear and amazement overcome me when I think of it. And yet men go abroad and gaze upon the mountains and the waves, the broad rivers, the wide ocean, the courses of the stars, and pass themselves, the crowning wonder by.—Go not abroad, retire into thyself, for truth dwells in the inner man.—The mind knows best what is nearest to it, and nothing is nearer to the mind than itself.—We exist and we know that we exist, and love the existence and the knowledge; and on these three points no specious falsehood can deceive us—for without any misleading fallacies or fancies of the imagination, I am absolutely certain that I exist, and that I know and desire my own existence. In knowing myself, the mind knows its own substantial existence (*substantiam suam novit*), and in its certainty of itself, it is certain of its own substantiality (*de substantia sua*)."

The Trinitarian controversies did much to pave the way for such self-analysis as this. Monastic meditation caught up and carried on what the Councils began in their doctrinal deductions, so by the time Augustine sounded the abyss of his being the conception of personality had sufficiently evolved to comprehend the unity of the individual man, his indestructible identity, his inherent dignity, his wonderful possibilities and consequent worth.

It was inevitable that the dogmatic basis upon which all this rested, however, should be cast into the crucible of criticism.....The foundation was swept to the winds when personality developed the audacity to enquire "Can man, as finite personality, know God, as infinite Personality?" This issue was inevitable because it was an indispensable factor in the evolution of personality. It was clear that reflective thought could not escape the quicksands of agnosticism by reasoning from the personality of man to the personality of God, if the personality of man had been derived from an illegitimate belief in the Personality of God. In other words, to postulate the Personality of God as the ground for human personality and then reason from finite personality to the personality of the Infinite, was reasoning in a circle and intenable. Faith demanded a firmer foundation than that. But one course was possible for those bold enough to undertake it, and that was a critical review of the psychical field itself, with all traditional authority, whether philosophical or religious, repudiated, all the energies being expended on human nature itself, by itself, to ascertain its real content, its capabilities, with their inevitable and necessary limits.

Mediaeval Speculation arose therefore, in the normal order of noumenal development. Just as the exercise of freedom by the Greeks provoked them to reflective thought and thereby led to the

discovery of personality, so the philosophical pioneers who first crossed the chasm between man and God were, by their own achievement, driven to new and wider fields of thought for a basis upon which to buttress the pillars of their bridge. The result was the birth of the ultimate attribute or comprehending characteristic of personality—self-consciousness. That is, in building the bridge over which reflective thought could pass from finite to infinite personality, finite personality evolved in the very achievement that maturity which is comprehended by self-consciousness.

Descartes laid the foundation by appropriating the thought of Augustine and translating it into his famous maxim: "Cogito ergo sum (I think, therefore, I am),"—that is, "Thought is the evidence of its own reality," and the real existence of the thinker the individual man. Leibnitz built upon this burnished base by coining the conception of individuality as involving both the isolation from and relation to the whole outside universe; the isolation of separate, self-identical existence; the relation of sensitive and mental intercourse, as we would now say, though he himself used the very different and much less adequate term, "reflection, as in a mirror." The great master, however, who really ushered in the modern era in the evolution of personality as a potency wrought out and a conception thought out, was Immanuel Kant. His great achievement was the attainment of genuine self-consciousness. Having exercised it in the penetration of his introspection, he at once identified it as the secret of self analysis and the key to personality.

What Kant did was to discriminate the self as a subject from the self as an object; that is, the self as thinking from the self as thought about; and demonstrate, by an impregnable dialectic, that all knowledge is due to the activity of the subject, EGO, or Self, in bringing the multiplicity of external facts or internal feelings into relation with its own central unity, and thereby into correlation with one another. Th's demonstration comprehends the corollary that what the Ego has no means of thus relating to itself cannot become an object of knowledge. He further established for all time to come the fact that the Ego or Self has not only the power to make objects for its own understanding, but also the power to make objects for its own pursuit, motives for its own conduct, hence must be regarded as self-determining or able to become a law to itself, and in this sense FREE. A person, then, as conceived by Kant, was a self-conscious and self-determining individual, and as such the source from which thought and conduct radiate, and the end whose realization thought and conduct seek.

The one lamentable defect of Kant's otherwise splendid system is its "Phenomenalism." He did not regard the Ego known in self-consciousness as the real Ego. He postulated the real Ego as a "Thing in itself, out of all relation to our faculties and known only as a Noumenon or necessary idea of Reason," that is, Reason demands the existence of the Ego as necessary to knowledge; but since we are conscious of ourselves only in our mental operations, all that we really attain is a synthesis of those operations, which by a paralogism or necessary illusion of the Reason, we mistake for the Ego. The real Ego, he inferred, must lie beneath all our mental operations and out of relation to our faculties as "a thing in itself," that is, a "noumenal or transcendent Ego." He says, "All our intuition is only the presentation of phenomena; and the things which we intuit are not in themselves as our presentation of them. The Ego is but the consciousness of my thought." "We intuit ourselves only as we are internally affected by ourselves; that is, we know the Self or Ego only as phenomenon, not as it is in itself."

Despite the penetration of his insight and the skill of his introspection, Kant seems to have been victimized by the spatialism of "Common Sense" which refuses to regard an energy or potency as ultimate reality. The impassable chasm which he digs between the "phenomenon" of self-consciousness and the "Noumenon" of Reason subjects him to the sharp indictment of unintentionally annihilating knowledge and surrendering the field to agnosticism. It is regrettable indeed that both transcendental rationalism and phenomenalism must be laid at the door of one who wrought so well in the evolution of philosophy because he was not the intentional progenitor of either. He plainly says "My own existence is certainly not mere phenomenon, much less mere illusion." Again, "When I think, I am conscious that my Ego thinks in me and not some other being. I conclude, therefore, that this thinking in me does not inhere in another thing outside of me, but in myself; consequently that I am a substance, that is, that I exist by myself without being a predicate of another being (Harris—Philosophic Basis of Theism, page 103, quoted from *Vorlesungen uber die philos. Religionslehre*; Leipzig Ed. 1817, p. 80)."

The marvel, after all, is not that a mind of such incisive powers should have blundered, but that one mind, no matter how incisive, should have achieved so much in critical analysis. Mankind is and shall ever be indebted to Immanuel Kant for two definite discoveries, of infinite import in the evolution of personality, viz., Self-consciousness and "The Katagorical Imperative." In the former he provided for mankind the key which unlocks the mystery and thereby makes for the mastery of personality; and in the latter he produced the anchor which saved ethics from the enervation of relativity and thereby preserved the social soil for the culture which shall bring this fragrant flower to full and final fruition.

Modern thought has merely modified and clarified Kant's conception of personality. Its vital truth persists. Seething skepticism has surged against it, but it stands like the rock of Gibraltar. The fires have burned out the phenomenalism which marred and maimed it. The validity of knowledge is no longer questioned. The intuitions are not only accepted as authoritative, but the reality of personality as the deepest and most determinative of them all is the verdict of even common sense. I know more surely than all else that "I AM." And I also know WHAT I am.

In the survey of selfhood, introspection discriminates three definite aspects, viz., the object known, the subject knowing and the knowledge or relation between them. They are discriminated aspects only, however, for in the very act of discriminating them, their identity is perhaps the most ineradicable dictum of common sense.

The capacity of the knowing self or Ego to know itself in its own operations, that is, to function as a subject-object, constitutes the fundamental characteristic of Personality. The technical term by which it is designated is

SELF-CONSCIOUSNESS.

The consciousness that "I think," is always in identity, the consciousness "It is 'I' who think." Even agnostics who deny the reality of a spirit or mind admit that this is the testimony of consciousness. Right here is the vital defect in Kant's conception which modern thought has rectified. I do not know myself as a "thought" or "act," but as the thinker of my thoughts and actor of my act. In other words, the consciousness of self is knowledge of the agent in the action, of the substance in its properties, of the being in its manifestations. If this intuition is a delusion, thought itself is a delusion, for if I cannot rely upon my consciousness in every particular I cannot rely upon it at all. The transcendental Ego, then, is branded by

the first law of knowledge as a fiction created to meet an imaginary necessity founded on a mistake. Reason not only does not demand a "noumenon" or transcendental Ego but renders its existence impossible. A thought without a thinker is as irrational as a motion without the body which moves and the force that moves it. Eliminate the Ego of consciousness from intelligence and consciousness evaporates. Convert the "I" of "I think" or "I exist" into a noumenon or transcendental "I" and existence as well as consciousness is thereby annihilated.

But consciousness cannot be annihilated. It subsists in its two essential aspects, viz., as subject and attribute, or substance and quality—"I think," "I exist." Reason refuses to predicate a mere phenomenon of an unthinkable substance, for in so doing, the conscious being becomes a phenomenal non-being and "the subject which is postulated as its reality would be a nugatory symbol, a zero, signifying only the cessation of intelligence."

The subject-object of self-consciousness is real if consciousness is real, else nothing is real and existence is a delusion. But existence is not a delusion because I know that I am by what I do. The category of substance or subject and quality is only our way of apprehending the one Ego in its two real aspects, as the individual being persisting in identity, as the subject of varied qualities and successive actions.

The inherent dynamic of consciousness is implied in this deduction. Just as the "I" and the "Me" are discriminated in the field of consciousness, "desires" and "will" are discriminated in self-consciousness as inherent attributes which function is self-determination. That is, the complement of the subject-object is the subject-agent.

The "I" or "Ego" of consciousness is a synthetic unity indeed because it not only real but functional. It knows, it contemplates, it desires, it DOES and in each phase of the function it is the same SUBJECT. In bold contrast with the complex, facultative functionary of Aristotle, the dynamic potency of personality persists as an individual, incapable of being disparted into a multiplicity or being blended with other individuals.

Thus the "I," conscious of its own various and continuous operations, is always conscious of itself as ONE and the same individual and in whatever complex wholes it finds itself united with other beings, it never loses itself in the complex whole but is always conscious of itself in its individuality. Not only so, but in sense-perception the "I" is always conscious of itself as distinct from the outer world, which it knows as other than itself.

The "I" is always conscious of itself as IDENTITY. The intuition "I am," not only includes the intuition "I am ONE," but "I am the SAME one." Through all the changes of time and circumstance, the self is conscious that it is the SAME self and so unites the thoughts and feelings of today with those of all bygone years. This is more than mere memory, whatever they mean who ground identity in it. It is and can be nothing less than the function of a factor that subsists in identity. Self-consciousness is, therefore, the consciousness of unity and identity, that is the three-fold intuition "I am," "I am ONE," and "I am the SAME one," therefore, "I am a persisting POTENCY, that is, a PERSON."

SELF-DETERMINATION.

The sense of FREEDOM is innate in consciousness. So obvious is this that even those who regard it as a delusion are obliged to admit that it is a delusion from which there is no escape. The intuition "I am FREE," is the essential presupposition of facts, in the phenomena

or psychology, which cannot be repudiated. Take for instance, the sense of RESPONSIBILITY with which every rational man is simply saturated. It would be rank presumption to argue the unversality of this phenomena. No one will deny it. The only question here is its significance. It is an effect the only cause of which can be the fact that every man's decisions are his own and he knows it. In other words, the capacity to reflect is grounded in the consciousness of causality.

The very phenomena of effort in decisions demonstrates that the deciding subject is doing something, is exerting energy in the decision process; as Professor Horne says, "is rowing, not drifting."

Law and morality alike imply Freedom. Deeds deemed right invariably culminate in a sense of self-satisfaction. On the other hand, deeds deemed wrong are always the occasion of self-condemnation or remorse. The reality of remorse will not be questioned for one moment. It is utterly incompatible with Determinism. Puppets who simply play a part in the inevitable order of things would be overwhelmed with a sense of humiliation and despair, but they would have no compunctions of conscience. Humiliation, however, is not the emotion which men actually experience when they reflect on their evil deeds. The flame that consumes them is Guilt; the fire that cannot be quenched is memory, seething with remorse. Certainly men would have exorcised this agony long ago if they could, but they cannot. It still stares us in the face, overshadowing our hearts with sadness and driving its countless victims into madness, suicide, despair and awful forebodings of the after-world. Remorse is only the darker name for the consciousness of freedom.

The complement of satisfaction and remorse is praise and blame. The former express the attitude of one to himself; the latter the attitude of others to him or of him to others. This is the social argument for freedom, and it is convincing. Of course praise and blame only prove that we regard each other as free, but the fact that we so regard each other cannot be disposed of any easier than the intuition itself because it is grounded in the intuition. I regard others as free because, and only because, I know I am free.

The term by which the freedom of the Self to determine the ends or objects to which its energy shall be directed, and its actual exertion in the direction of the determined end or object, is WILL. The worthlessness of most that has been written concerning the "Freedom of the Will," is due to its phenomenalism. The will, so called, is but the name of a function. The same Self which KNOWS also Desires, deliberates, decides and DOES. In other words, as we shall see, the subject-object is also the subject-agent.

The phenomena of self-determination is simple enough. Most of the mystery is merely the mist and fog in which the "Noumenon" or "Transcendental WILL," is lost. What the knowing-self actually finds itself, as the subject-object, DOING in self-determination is, as already intimated, desiring, deliberating, deciding, DOING. The first three phases of the process are comprehended by the term CHOICE and the last may better be designated VOLITION. The function of the former is the determination of the object or end to which the energy of the Self shall be directed and that of the latter, its actual exertion.

The fallacy of Determinism is due to the failure of determinists to discriminate between CHOICE and VOLITION in the dynamics of personality. To limit the function of the "Will" to the mere exertion of energy is to contradict the intuition of choice in consciousness. Moreover, to regard initiative as the mere mechanical manipulation of motives is to annihilate the feeling and moving subject

of the motives.

Freedom is grounded in the autonomy and autocracy of the Self. As a sovereign subject, subsisting in unity, it is a center of causality, hence, not only reflects but reacts in the initiative of desire and the direction of inherent energy. In other words, the Self, as we shall see, is not a substance but a POTENCY, and as such is the energy exerted in self-determination. Motives, then, are but names for the feelings which stimulate the self in the volitional phase of self-determination. They essentially presuppose the initiation of a causative agent, hence, cannot be regarded as determinative. They can and do intensify but they do not and cannot initiate.

Since the Self is sovereign and dynamic rather than static, the regnancy of personality is not inherent in its power to execute but its capacity to reflect, that is to INHIBIT impulse. After all, manhood is not a matter of self-assertion but of self-control. Restraint is the primal function of reason. Desire or IMPULSE is seized by REASON and sidetracked unless its content be such that the apprehending mass fuses with it in the phenomena of attention, in which case it becomes the end or object toward which the potency of the Self is automatically directed.

To regard the Will as "the resultant of the impulses and inhibitions," as Dr. James expresses it, is merely to regard choice as the resultant of voluntary attention, and volition as the automatic assertion of the Self in the exertion of its energy, released for the purpose of realizing the impelling desire. The phenomena of the "Sensorimotor Arc," which finds expression in the well-known psychological maxim, "We are coupled up for action," demonstrates the automatic propensity of the self."

The vast significance and far-reaching import of suggestion has its explanation right here. The value of advertising, the potency of the pulpit and the press, and the phenomena of fashion are all but so many phases of the automatic reactions of the Self upon suggestion. Impressions inevitably culminate in impulses and uninhibited impulses inevitably culminate in motor response.

This fact reduces the simplicity of self-determination to the minimum. Self control is purely a matter of INHIBITION, and but two methods of inhibition are possible, viz., REPRESSION and SUBSTITUTION. In the former, both the inhibited idea and the inhibiting idea, the impulsive idea and the idea which negates it, remain along with each other in consciousness, producing a certain inward strain or tension there; whereas in the latter, the inhibiting idea supercedes altogether the idea which it inhibits, and the latter quickly vanishes from the field.

Self-determination, then, is the capacity of the sovereign subject in personality, to attend or hold fast to an idea by the inhibition of all other ideas, and thereby, automatically exercise the energy of the self upon the focal point. The capacity to attend is the capacity to either repress or substitute in any given inhibition, hence, the attending subject is sovereign or FREE in the function designated by the term WILL.

It is evident that the WILL is merely the name of the "I" regarded as self-determining or capacitated to direct and exert inherent potency; just as reason is the "I" considered as rational or capacitated to reflect, that is, to function as a subject-object. The terms, therefore, designate two discriminated aspects of an indivisible unity—the inherent energy of which may be exerted in reflection or introspection; and at the same time expended in directing and exerting its potency. In other words, if a person be regarded as WILL, he is ra-

tional WILL; if he be regarded as Reason, he is entrizing and self-directing or self-determining Reason.

SELF-MANIFESTATION.

Since the ultimate end of action in personality is, as we shall see, another person, the object which enlists the energies of the Self is, in its last analysis, what may be called its MANIFESTATION.

Desire is inherent in self-consciousness. It furnishes the material upon which the Will acts, hence must be a coessential element with the Will in personality. Desire is the form which appetite necessarily takes in a rational or self-conscious being because appetite is consciously directed to the end which reason presents. Desire is, thus, the synonym of the potency or energy which constitutes the essence of the Self.

Dr. Illingworth (Personality—Human and Divine, page 36) classifies Desire into "Acquisition," and "Action." We desire to incorporate and assimilate with ourselves the various contents of our material, moral and intellectual environment, such as our food, our property, our knowledge. We also desire to project ourselves into and modify that environment by exercising our wealth, our powers, our skill or our influence upon it.

This projecting propensity is what we have already designated as IMPULSE, or the inherent propensity to react upon environment. The phenomena of suggestion and intimation have their explanation right here. Desire may be regarded as steam in the boiler. Acquisition is one chest and ACTION is the other. Suggestion and Imitation serve to release the pent-up energy by providing an avenue of escape. It is no mystery that children are fidgety. The common sense explanation that it is because they are "full of life," is scientifically accurate. They live under high pressure of the desire to do, and it is largely limited to the physical field because of their undeveloped intellectual and emotional capacities.

Acquisitive and active desire impel us into communication with other persons. We are so constituted that we cannot regard inanimate property, uncommunicated knowledge, unreciprocated emotion, solitary action otherwise than as means to an end. We press on through it all till we have found persons like ourselves, with whom to share it, and then we are at rest. Thus all persons are ends to us, when compared with impersonal things, but in different degrees, for we have various desires and each of them relates us differently with other persons. We may be more passive and receive sympathy from them, or more active and influence them.

The whole field of Aesthetics is comprehended by the desire to influence other persons. Every phase of art has its source in this self-projecting propensity of the self. Literature, oratory, architecture, music, all these are but the embodiment of self going out to other selves to act upon them and effect in them the emotion which provoked the production.

The desire to acquire reciprocal emotions and thoughts drive us to intercourse with other persons. This is the real import of the so-called social instinct. We desire to be not only with other people, but give and take in the interplay of personality because thereby the potency of the Self has an outlet that reacts both ways in the gratification of desire.

Personality intuitively seeks more than partial satisfaction. The Self seeks, with a restlessness that is like the tireless tides of the sea, that person in whom the entire personality may rest. This is the relationship of love. Its intensity may admit of degrees, but it is distinguished from all other affections or desires by being the

outcome of the entire personality. It is "our very self and not a department of us that loves." What we love in others is not something about them but THEM, all of them. We love them for what they are, therefore, love may be defined as the mutual desire of persons for each other AS SUCH; the mode in which the life of desire finds its climax, its adequate and final satisfaction.

SELF-APPRECIATION.

The intuition "I AM," is also the intuition "I AM WORTH WHILE," that is, "I AM AN END." Self-appreciation is, thus, the crowning characteristic of personality. It comprehends all the virtues of manhood and constitutes the very essence of morality.

Self-consciousness essentially includes the consciousness of the self as an unrealized possibility, that is, the intuition "I AM" comprehends the intuition "I CAN BE MORE THAN I AM."

Personality is but another name for the passion to attain the unattained and the unattainable. The intuitive aspiration of the subject begets value in the subject-object because that WANTED must have WORTH or it would not be wanted.

Personality is, thus, Reason, Will, Love and Aspiration, subsisting in a common potency, the essential attributes of which are self-consciousness, self-determination, self-manifestation and self-appreciation. In its unity and identity, the potency is primal and functions, as the thought of a self that wills, loves and aspires; the Will of a self that loves, aspires and thinks; the Love of a self that aspires, thinks and wills; and the Aspiration of a self that thinks, wills and loves. In other words, every function comprehends and is characterized by every other function of the subject.

Since personality is a vital unity, it may be more aptly regarded as an energy than as a substance. No matter which term be adopted it is

ULTIMATE.

All knowledge is personal knowledge because personality is the gateway through which it must pass. Matter, force, energy, ideas, time, space, law, freedom, cause and all the rest of the mental accommodations are meaningless phrases apart from personal experience. In a sense, Protagoras was right when he affirmed that "Man is the measure of all things," because the conception of reality itself is grounded in the intuition of self-existence. The age-long riddle of reality and appearance has its solution in the distant echo of the voice that whispers from the depths of the personal consciousness—"I think, therefore, I am." In the antithesis between the thinker and the object of his thought—between myself and that which is related to me—is to be found the type and the source of the universal contrast between the one and the many, the permanent and the changeable, the real and the apparent. That which I see, that which I hear, that which I think, that which I feel, changes and passes away each moment of my varied existence. I who see and hear and feel and think am the one continuous self, whose existence gives unity and connection to the whole. Personality comprises all that we know of that which exists; relation to personality comprises all that we know of that which SEEMS to exist.

This ultimate energy cannot be regarded as the product of pure reason, unconscious will, mere matter or blind force, because reason, will, matter and force are only abstractions from personal experience; that is to say, they are parts of the SELF separated from their context and then supposed to exist in the outer world; or to put the same thing in another way, they are phenomena of the outer world, which are supposed to resemble parts of myself, taken out of their

context. But it is only in their context that these parts of me have any real existence. Will, in the only form in which I know it, is determined by reason and desire. Matter, in the only form in which I know it—that is my own body—is informed by reason and desire and will. Reason, as I know it, is inseparable from desire and will. And when in my own case I speak of reason, my reason or my will apart, I am making abstraction of this particular aspect of myself, which, as such, has only an ideal and imaginary existence. Consequently names which are given to phenomena in the virtue of their resembling or being supposed to resemble those separate aspects, abstract aspects, of myself, must be equally ideal and imaginary in their denotation. And I cannot in any way conceive a living, and complex whole like myself to be derived from anything outside of me which can only be known and named because it resembles one of my elements; when the element in question must be "artificially isolated, and, so to speak, killed in the process before the resemblance can be established."

Personality is, therefore, the most real thing we know, indeed it is the canon of reality. No matter what the definition of reality, it has degrees. Letze has well said, "the greater the number of attributes that attach to anything, the more real that thing is." Whatever effects me permanently or more intensely is more real than that which effects me momentarily or slightly. As nothing influences me so variously or intensely or possesses so permanent a possibility of influence as another person, personality is the most real thing which I can conceive outside me and it corresponds most completely to my own personality within. Hence each person, as we have already seen, is an end to me; something beyond which, in that particular direction, I cannot go, and in which I am content to rest.

SPIRIT.

The significance of all this is that Personality is spiritual in its nature. The word spirit, it is true, is an indefinable word, but it is not merely a negative term for the opposite of matter. It has a distinct connotation for ordinary use. It implies an order of existence which transcends the order of sensible experience—the material order—yet which so far from excluding the material order, includes and elevates it to higher use, precisely as the chemical includes and transfigures the mechanical, or the vital the chemical order. Personality, as described in this chapter, belongs to this spiritual order, the only sphere in which self-consciousness and freedom can subsist.

Man has always believed himself to be a spiritual being. Here and there the belief has been reasoned out of him, but unquestionably it is the normal belief. It is an intuition, hence, inherent in self-consciousness. The "I" knows intuitively that it differs from all we call material. Space and time, for instance, are necessary conditions of material existence, including that of our own material organism. But I am conscious that in knowing things I take them out of space and time and invest them, so to speak, with an entirely different mode of existence which has no analogue outside my consciousness. Multiplicity and movement are essential characteristics of the material world, whereas I am conscious of permanency as self-identical and ONE. Necessity or determination from without is characteristic of the material world, one event producing another in endless continuity of causation; whereas, I am directly conscious of being self-determined from within—a source of original activity, a free agent, a WILL.

In the sensation expressed by the words "I feel hot," the element "hot" may be stated in terms of mass and motion, but neither the

"feel" nor the "I" can. The evident impossibility of this fact led to the transition from dogmatic materialism to Agnosticism. Agnosticism admits the reality of a spirit world, but denominates it the "unknowable." But how can one know a thing is unknowable unless he knows that it exists? To affirm that the "Ego" or "Spirit" is unknowable is, therefore, to affirm an attribute of that which it is contended has no attribute, and so Agnosticism is reduced to absurdity. The only option is belief in the Spiritual and recognition of personality as the essential mode of its existence.

Since Personality is a spiritual energy, subsisting in self-consciousness as Reason, Will, Love and Aspiration, it must be nothing less, in its essential nature, than

DIVINE.

The inner sense of dependence confirms this interpretation. It is the homing instinct of the finite Spirit which welled up within the superb Self of Augustine and exclaimed "O God, thou hast made us for Thyself and we are restless till we rest in thee." Just as the unity of the finite person is grounded in the polarity of the finite spirit, the universality of the finite person is grounded in the polarity of the Infinite Spirit. Human persons are, therefore, but so many centers of Divine energy. This is no mere pantheistic conception, because the Infinite Person is an infinite "I," an Infinite SUBJECT, and while it is true that finite persons are of the Infinite "Me," they are none the less finite Subjects, hence centers of energy as positive and polar in their propensities, as is the infinite center and ground of universal unity.

Pantheism and Deism alike disappear with the repudiation of creation in time. The integrity of both the Finite and the Infinite is preserved by the fellowship function of personality. The self-manifesting propensity of the Infinite Person essentially functions in energizing centers which are not only ends but free agents and finite subject-objects. Since the finite Self is but a manifestation of the Infinite Self, the finite Subject must subsist in the Infinite Subject and partake, therefore, of its Divine nature.

If finite personality be a creation at all, then, it must be an eternal creation. The idea of duration is not involved in the term eternal, in this connection, but rather the transcendence of time. Eternal creation, as defined by Dr. Buckham, means "a Perfect Self so timelessly imparting itself to an imperfect self, and thus so constituting it, that the relation is at least not less than that of creator and created (Personality and the Christian Ideal, page 139)."

Purely passive products or external creation are unknown. There is always reciprocity. Creation is essentially co-operative. "Creator and creature unite to produce the ever evolving order. Personality then, must be regarded as a Becoming. Initial forthputtings of Divine Personality become themselves personalities by a receptive-active process." Each becomes more and more a self as he transmutes the Divine Life into a free-center of personal activity. "If," as Dr. Buckham says, "one must attempt the impossible, let this be our interpretation of the origin of human personality. Ever we receive, and in receiving appropriate, energize, institute an ever developing personality. Ever as persons we are being created, constituted, empowered, developing ourselves. Systole and diastole, accumulation and expenditure, receiving and acting, Divine and human—never can these be disunited (Personality and the Christian Ideal, page 191)."

"We cannot wish to define the exact way in which creation issued forth from the Creator, but only the import of the creative act; and the import is this, that in order to the existence of the spirit-world,

which of itself is no natural consequence flowing from the being of God, a Divine will was necessary, and a determination of it which might not have been. And this is how the notion of creation differs from that of an emanation or development of the world. We cannot think of this divine will, as if it were an historical fact, which arose for the first time in God at a particular, though unassignable, moment, and had behind it a spiritual predilection on the part of God, whence its origin can be derived. All these attempts to write a history of the life which God led before creation, or to set forth the inner development by which he came to be a Creator are errors, and mix up the orderly connection and system of thoughts, by which little by little we seek to picture to ourselves the Divine being, with the genuine development of that being itself, and so confuse the history of our ideas of the thing with the history of the thing itself (Lotze —Philosophy of Religion, page 98).)"

Lotze's thought is admirably conserved in Buckham's term "Impartation." It avoids the localizing and materializing aspect of "Emanationism," which distributes God piece-meal and lets the parts find their way back to the source, and at the same time graphically expresses the vital relation between God and man.

Of course the mere use of a term purged of the Cosmical does not eliminate the mystery of the process by which The Infinite Person constitutes finite persons. The mystery persists because of the spatializing tendency of common sense. But the Self cannot be spatialized because personality is no more a mechanical product of God's creative fiat than it is a departed piece of Him.

The fact is, as Buckham well says, "We are not made persons outright and forthwith, but we become persons by a process of development," and that development is wrought out by God's impartation of Himself to the finite person in much the same way as a father imparts himself to his child.

Our survey of the field is finished. Under the searchlight of observation, Personality proves to be a SPIRITUAL ENERGY or DIVINE POTENCY which subsists in Self-Consciousness, as a stream of thought, in the flow or movement of which the sovereign Self functions as Reason, Will, Love and Aspiration. In other words, the personality of a person consists of and is measured by his capacity to exercise the synthesis of self-consciousness, self-determination, self-manifestation and self-appreciation.

CHAPTER V.

The Pedagogics of Personality.

NO man is born a person, but every man is born with the capacity to become a person, and the expression which seems a fit designation for the PROCESS by which the possible person becomes the real person is "The Pedagogics of Personality."

The logical point of departure, in following the foot-prints of forces as they function in the phenomena of a process, is the beginning, and The Pedagogics of Personality, both as a Science and an Art, begin with the birth of the possible person. The term "Capacity," therefore, comprehends what may be regarded as the "GERM," or, as Thiselton Mark calls it, "The Nucleus" of Personality.

The reality of this germ or primitive potency need not be argued. It is assumed as the essential presupposition of the growth or development of personality. Of course an environment is essential to the development of an embryo, but this fact neither disproves nor minimizes the primal fact that the life history of the embryo is, in some mysterious way, wrapped up in its germ-cell.

Thiselton Mark (Unfolding of Personality, Chapter I) analyzes the "original nucleus of human personality" into "a spontaneous activity; a tendency to develop along the lines, both physical and mental, which are characteristic of man; and a marked capacity to differentiate in response to the call of environment, and thus be modified by it." Since individuality is effected by the interaction of the inner potency with its unique tendency and environment, there seems to be, as Mark says, a fourth fundamental quality or tendency in the original nucleus, which functions as a sort of "Ideal" that identifies the finite consciousness with the Infinite.

The nucleus, as thus analyzed, is true to the nature of Personality. "Spontaneous Activity" and "the capacity to differentiate" in reaction are clearly synonymous with SELF-DETERMINATION. The Spiritual Energy or Divine Potency which, as we saw in the previous chapter, proved to be the essence of personality, must be regarded as its seed also.

Since finite persons are the eternal creation of the Infinite Person, the primitive potency which constitutes the original nucleus of human personality is the imparted potency of the Infinite Person, which functions as a finite pole of the Infinite Ellipse in Divine Personality or a CENTER OF CAUSALITY, grounded in the FINAL CAUSE and thereby capacitated to evolve as a copy of the Infinite Pattern.

Experimental psychology has demonstrated beyond successful contradiction that every mental process has a physical accompaniment, therefore, that man is and must be a UNIT. Psycho-physical paral-

lism justifies James in his designation of Psychology as a physical science, but this does not debar Metaphysics; instead, it demands Metaphysics because the only tenable explanation of physico-physical parallelism is ultimately based upon an idealistic view of material phenomena.

Just as the physical universe is merely a manifestation of the Infinite Person, the physical organism is the phenomenal phase of the finite person. The relation in both instances is that of vital UNITY but not IDENTITY. The primal potency essentially transcends the physical phenomena in which it is immanent. Since causality is a characteristic of transcendence, the function of the phenomenal must be instrumental.

While the physical organism is purely the instrument of the immanent potency, the reflexes which are rooted in its structure constitute the original objective upon which the sovereign self reacts. It is thoroughly legitimate, therefore, to regard personality as evolved BY, though not OUT OF

THE INSTINCTS or NATIVE REACTIONS.

They are, in every instance, characterized by two qualities: FIRST—they are active tendencies; and, SECOND—they are innate or wholly unlearned. They are there to begin with; indeed, they constitute the beginning. The energy of the Primal Potency is exerted IN them as well as ON them. So while a person is more than a mere combination of instincts, being this and in addition an almost infinitely complex modification of the original combination, he is nevertheless only a combination of instincts to begin with and to the end an organism grounded in them, so they not only constitute the beginning itself, but the prophecy of the whole process. The Pedagogics of Personality, then, as a science, consists of the apprehension of the nature and function of the native reactions, their organization and development as acquired reactions in the evolution of intelligence and the formation of habits; the discovery of the subject as an object by introspection; the discrimination of the selves and the final evolution and supremacy of the True Self

James (Talks to Teachers) discusses, without classifying, and merely as representative, the following native reactions: Fear, Love, Curiosity, Imitation, Emulation, Ambition (including Pugnacity and Pride), Ownership and Constructiveness.

Kirkpatrick (Fundamentals of Child Study) regards the existence of Instincts as due to their usefulness, hence, classifies them on the basis of their ENDS as follows: Individualistic or Self-preservative (including Feeding, Fearing and Fighting), Parental, Group or Social, Adaptive (including Imitation, play and Curiosity), regulative (including Morality and Religion), The Resultant and Miscellaneous (including the tendency to collect objects of various kinds and to enjoy their ownership; the tendency to construct or destroy and the pleasure of being a power or a cause; the tendency to express mental states to others of the species and to take pleasure in such expression; the tendency to adornment and the making of beautiful things, and the aesthetic pleasure of contemplating such objects).

Mark (The Unfolding of Personality), merely for convenience, follows the lines which psychology itself suggests and divides man's instinctive tendencies into three groups according as the element of feeling, acting and knowing predominate. On this basis we have the unlearned reactions which are little more than modes or ways of behaving; those which have large characteristic accompaniments of feeling; and those which seem to have the gaining of knowledge as their most direct aim.

Both Mark and Kirkpatrick conserve the UNITY of the nucleus in the idea of AIM or END which constitutes the basis of their classification. Every instinctive tendency is a tendency of the entire nucleus, which functions as a unity, but in each individual instance they modify a given phase or aspect of the nucleus. The primitive potency, therefore, is not only inherent energy, hence, functions as the master impulse of LIFE itself, but is permeated with PURPOSE. Whether the physical organism be regarded merely as an evolution and the instincts as no more than 'Race Habits,' which in a measure they undoubtedly are, or the primal potency as a unit, simply endowed by the impartation of the Infinite Potency, with definite tendencies which may be regarded as manifestations of design, the fundamental fact remains that the instincts or native reactions function in definite directions and, with the accuracy of an unfailing law, effect definite results in the unfolding of personality.

What we are to keep definitely in mind then as we follow the phenomena of the unfolding personality is that the whole is an active process and is the function of a unit—mind and body or psychophysical organism; that the initial impulse alone is automatic and yet spontaneity persists through all the acquired reactions and is fundamental in the phenomena; that the unity and identity of the unfolding personality is grounded in the subject of the primal potency which functions in every phase of the phenomena; in short, that personality itself is an organism, hence, not only VITAL but determinative in the process of its development.

INSTINCTIVE MOTOR TENDENCIES.

The "organs of behaviour" which constitute the "sensori-motor system" are the nerves and muscles. The three-fold phase of its function, with relation to intelligence, is usually referred to as its three "levels." The lowest of these is the physiological mechanism of all purely reflex actions. These are simple and automatic. The second level is the seat of those co-ordinations which are so deeply ingrained as to have become instinctive.

The third, which is the most characteristic portion of man's sensori-motor system, is the brain mass, rising above the lower brain centers of the second level. "It is hardly possible," says Professor Mark, "to exaggerate the importance of the co-ordinations of impression and response which takes place at this highest or third level. This higher brain betokens the child's capacity for mental development; and it is this which to so large an extent presents him to us for the making."

Since the third level or higher brain is the physiological seat of acquired behaviour, the mechanism of instinct must be provided by the two lower levels. This is not to say that instinct is pure automatism or that it precludes the possibility of consciousness. And yet the earliest actions cannot be guided by consciousness; for such guidance would imply still earlier experience in the light of which they were in part performed. The first reaction, then, is purely automatic, because it is in no way guided by consciousness, that is, in no way influenced by physiological modifications effected by previous reactions. All reactions following the first reaction, however, fall short in their automatic character because both their intensity and direction is partly determined by previous experience. And yet, as McDougal says in his "Social Psychology," "Take away these instinctive dispositions with their powerful impulses, and the organism would become incapable of activity of any kind; it would lie inert and motionless like a wonderful clock, whose spring had been removed, or a steam engine whose fires had been drawn. These impulses are the

mental forces that maintain and shape all the life of individuals and societies, and in them we are confronted with the central mystery of life and mind and will."

Concerning the nature of the instinctive tendencies, it may be said that they are impelled by the innate imperative of the psycho-physical organism. The spontaneous tendency of an infant is to set to work upon any object that is placed between the lips or gums. He not only responds automatically but expresses the tingling impulse to act by even seeking occasion for it in some form of appropriate stimulus. The child from the first can grasp and his fingers seem to itch, as it were, for a chance to do it. "This," as Professor Mark says, "is part of the way he is alive, and it is no mild form of repression when he finds, as he sometimes does, that he is alive in one way and that those about him want him to be alive in some wholly different way." Crying, creeping, climbing, and even walking, in its inception, are instinctive.

Such tendencies to behave as these are the raw material out of which, by the aid of experience, as we shall see, the larger behaviours of life are built up. While the accompaniment of consciousness differentiates these motor tendencies from the pure reflexes like sneezing and coughing, they are not premeditated reactions. All that is essential is sense contact or impression and sufficient strength of muscle to respond. Undoubtedly the foundations of practicality are thus laid in the very organism. It is only when these essentials are provided for, that the self is free to acquire new experience and to deal, as it has to do, with an ever widening and more complex environment.

Instinctive tendencies to serviceable behaviour as compared with the knowledge and emotional experiences are rooted and grounded in the master impulse of life itself. The organism itself tends to activity. The unfolding child must behave. Not only so, but the characteristic structure of an organism implies a tendency to behave in ways that are in harmony with that structure. "We must, therefore," as Professor Mark says, "start with the view of the child's instinctive behaviour as the unfolding of his native energies as a living being; whether manifested in a general tendency to be active, or in such specific tendencies as are more commonly spoken of as instincts (Unfolding of Personality, page 56)."

INSTINCTIVE MENTAL TENDENCIES.

Native spontaneity is not limited to the motor tendencies of the Physical organism. There are unlearned reactions of the primal potency itself upon environment which tend directly to give knowledge of the environment. Since these do not depend upon previous experience, although they are connected with the sensori-motor system, and are purely intellectual in character, they are not only instincts but must constitute the very germ or original nucleus of the mind itself.

In other words, there are not only, as we shall see when we come to the evolution of intelligence, intellectual results from the instinctive reactions of the sensori-motor system, but parallel with them, purely instinctive intellectual tendencies. It could not be otherwise because of the unity in the psycho-physical organism. The nucleus, it must be remembered, is not only material, it is mental, that is psycho-physical. Designating the psychical aspect as the MIND, it may be affirmed that it is spontaneously active. This is clearly implied in the massive higher brain. Here we have, as we shall see later, both the object and the instrument of its activity.

All this is just another way of reaffirming the primacy of the capacity to KNOW. It is original in the nucleus of human personal-

ity. The beginning impulse in the pedagogics of Personality is the instinctive desire to KNOW. It is not only primal in priority but primitive in potency as the constructive agent of the intellect. Every mental function is an unlearned reaction of the primal potency or capacity to know. Professor Mark puts it very tersely as follows: "Instinctively, from the mere fact that he possesses a mind, aided, of course, by the delicacy and physical discriminativeness of the organs of sense, the child discriminates experience from experience; he interprets experience by experience—the new by the old; he associates experience with experience." In other words, our acquired reactions never attain a level at which they are independent of the mental reactions which are purely native tendencies.

Attention, for instance, regardless of its intimate and vital relations to habit and association, is a purely primitive tendency. To say the least, it may be safely affirmed that attention of the voluntary type never does, because it cannot, counteract all original tendency. In other words, interests, practically determinative in attention, are not created. They are, at least, the outgrowth of instinctive tendencies. This is obvious when we remember that attention is but another name for the selective capacity of the mind whereby "anything whatsoever becomes definite, and is distinguished from the rest of the world of objects." The focus of consciousness is essential to experience. Certainly it is not acquired, but rather constitutes the very genius of the stream itself.

Retention parallels attention in its primacy. It is not only an original capacity but essential to the function of intelligence. The preservation of percepts depends upon it. What gets into consciousness through attention is caught up and carried forward by retention. In other words, the identity of the knowing or attending subject is guaranteed by the native capacity to retain and recall what comes to consciousness in the knowing process. Memory and attention are, therefore, the very stuff of which the mind is made, hence must be regarded as INNATE or INSTINCTIVE.

Discrimination, assimilation, apperception and association are all, equally unlearned or acquired intellectual capacities. They are rather primitive aspects of attention and memory. Mental life or intellectual experience depends upon them. For instance, one need not, indeed cannot, be taught to apperceive. It is the very nature of the mind to summon all the past to the task of interpreting the new. The same is true in relating the new to the old. The capacity to make the connection and make it properly is wholly unlearned. It is there as a part of the very genius of the original nucleus.

The innate capacity to function intellectually, therefore, comprehends every phase of mental phenomena. Not one of the elements is acquired. Indeed they are never developed, much less created by experience. Dr. James and others have demonstrated thoroughly that memory, for instance—the native capacity to retain and recall—can never be improved. Such scientific tests as these, more than any other factor, served to hasten the downfall of "Faculty Psychology" by digging away the foundation of "Formal Discipline." The absolutely original tendencies of the MIND or psychical phase of the psycho-physical organism, constitute the very warp into which the woof of experience is woven. They underlie and make possible the highest reaches of the mind in the rich assimilations and constructive associations, such as "the discovery of laws or principles; the composition of works of literature and art; the devising of great practical schemes of reform, of government, commerce, inventions;" in short, all the arts and sciences of modern culture.

The Innateness of intellectual processes does not, however, pre-

clude bodily conditions. It must be remembered that intellectual processes are, on account of the unity of the original nucleus, psycho-physical phenomena. Therefore, it is not only correct but necessary to ground memory, attention, association and the other mental functions which constitute intellectual life, as James and others do, in a neural base.

INSTINCTIVE EMOTIONAL TENDENCIES.

The functions which constitute experience are all characterized by the quality of pleasureableness or painfulness, called **FEELING**. The emotional element is, therefore, not only an invariable accompaniment, but that phase of response which constitutes consciousness itself. What McDougal and others have in mind when they contend that consciousness is an essential accomplishment of all instinctive tendencies is evidently the "awareness" of **FEELING** which they occasion.

Aside, however, from the emotional accompaniment of the instinctive motor and mental tendencies, there are instinctive tendencies which seem to have feeling as their direct function. Of course, even these have a motor and a mental side, but the feeling phase is fundamental. What we are contending is that while the feeling process itself is innate and unlearned, the very tendency to feel is also innate or native to the organism. The brief mention of a few of the representative emotions will serve to show this.

Take **FEAR**, for instance. Its universality is unquestioned and its innateness as a phase of the Individualistic Instinct is evident. It manifests itself in the terror which the unaccustomed or the strange, such as noises, darkness and solitude effect in an infant. Reason has little to do with it, for a child suffers the keenest agony of terror again when he practically **KNOWS** that he is safe from harm.

Anger, Affection, Surprise, Wonder, Awe, Reverence, Sympathy, are all instinctive expressions of feeling. It is customary to refer to them as definite emotions, but they are in reality only phases or aspects of the one instinctive tendency to **FEEL** or function in the awareness or **CONSCIOUSNESS** of relation to environment. As with fear, so with these and every other phase of feeling, the capacity is innate in the organism. The respective form of emotion is not only possible but, under the proper stimulus, inevitable.

The emotions are thus not only instinctive, but in no small measure determinative in the motor and mental tendencies of the psycho-physical organism. The evidence is conclusive that there is some innate connection between the unpleasantness of experiences and the inhibition of movements tending to their repetition, likewise between pleasant experiences and the efforts we make for their repetition. This fact throws a flood of light on the selective agent in the organization of experience. Emotional instincts determine the general course of acquired behaviour just as motor tendencies determine the direction of the instinctive behaviour. The function of the feelings seems to be the correlation of the instinctive tendencies to behaviour, hence, serve as a sort of selective agent of the primal potency.

This intimate connection between feeling and behaviour is inherent in the very structure of our being. As Professor Mark says, quoting from Ribot, "Every primary emotion is an intimate complex expressing directly the constitution of the individual; the emotions are organized manifestations of the life of the feelings; they are the reactions of the individual on everything which touches the course of his life (Unfolding of Personality, page 104)." Life, therefore, essentially expresses itself in the function of feeling, hence, in the unity of the original nucleus of human personality, the primal

potency provides the motive force of the tendencies to behaviour and the intellectual impulses, in the emotional instincts.

THE EVOLUTION OF INTELLIGENCE.

Man, according to James (Talks to Teachers, page 38) is "an organism for reacting on impressions," and "his mind is there to help determine his reactions." Since the native reactions are pre-determined by the instinctive tendencies, it is the acquired reactions that the mind determines. The inference is clear, then, that the process of acquiring reactions as the development of the native reactions is also the process by which the mind develops, and as the mind is but another name for the capacity to KNOW, conscious intelligence is evolved in experience and functions as the unfolding mental self which connects up the psychical and physical mechanism of acquired reactions.

The field of an infant's consciousness, soon to become 'a fairy land of new experiences, is at first half-formed, barren desert, with only an occasional rock of bodily pain or oasis of comfort clearly discernible.' The little stranger is merely a wonderful mechanism whose parts are not all finished or connected, beginning to feel and become conscious of what he does. Action essentially precedes consciousness, for consciousness is primarily the feeling or emotional effect of the action.

In this elementary and rudimentary form it is doubtless no more than a mass of muscular sensations. Baldwin (Story of the Mind, page 76) thinks these may be experienced even before birth, indeed from the time life exists. Of course this, as indeed the mental life of the human infant as a whole, is largely a conjecture, since all our inferences are introspective deductions. Infant conduct cannot be correctly translated in terms of adult conduct and experience because every adult sensation has a meaning; it is related to and calls up sensations like it or associated with it in past experience. To the infant in those early hours of its life there is no past experience, and even when its movements are significant, the various sensations are not related to each other but merely each to its appropriate, separate reflex.

Reasoning, however, from general principles, we may affirm with some assurance what is not in the baby's mind. Scientific experiment has demonstrated that the greater part of the cortex of the brain (which there is good reason to believe is the physiological seat of consciousness) is not active during the first three months of life, hence it is evident that there is very little unified consciousness during this period; but in the second quarter, when movement becomes complex, so that the stimulations of one sense are connected with those of another, conscious intelligence doubtless dawns so that every experience now becomes associated with others like it or contiguous to it. Every sensation soon has a background of general bodily sensation and a fringe of past sensations. As consciousness thus becomes unified and related, it begins to assume its rightful place as general director of affairs, and chooses that certain agreeable experiences shall be continued or repeated, and a little later exercises some influence in determining how this shall be done.

All this means that MEMORY and ATTENTION begin to function with the complex combinations of the simple reflexes as they are effected by the instinctive tendencies. This is the process by which the semi-conscious and utterly helpless babe acquires a definite and unified consciousness, and gradually takes possession of his developing self. As Kirkpatrick says (Fundamentals of Child Study, page 72), "The functioning of reflex and instinctive mechanism that are

PERFECT at birth, and other mechanisms after they become perfect, has little influence on the continuous self. The process of PERFECTING mechanisms, developing them for new purposes, and combining them in various ways, are the chief exciters of conscious activity, and the means by which the mental self grows. Every new experience illuminates and enlarges the field of consciousness, and extends the control of the growing self."

The plasticity of the human infant is, therefore, a prophecy of his intelligence. The necessity for connecting up the organized brain mass provides the occasion for the new combinations and coordinations which function in the evolution of intelligence. But for this the adult human would be as the lower animals—a creature of impulse and so-called "blind instinct."

The best authorities are agreed that these new combinations which function in the unfolding of intelligence are effected in three ways. Just as the reflexes and more simple of the complex reactions are determined by the instinctive tendencies, so the acquired reactions are determined by connections effected by the spontaneous impulse to general movement, that is, the life impulse to be active. It finds expression in the spontaneous activity of all the muscles. An infant will move every part of the body in response to any strong stimulus. Any one who has observed a normal babe will notice that he twists, turns and calls into action practically all his muscles. He will even quiver with fear or spring up and down with delight.

Most of these general or spontaneous movements are wasted energy, but some of them, especially when combined with special instinctive or reflex movements, incidentally result in pleasurable experience and effort to repeat them. This, however, is the problem of all problems for the unfolding infant. A single experience does not serve to effect its repetition in detail. Such improvements must be learned, and this is the work of growing intelligence. How to effect the accidental combination, to so co-ordinate the muscles, the mind and the nerve connections that the result shall be attained—this is the stimulus to the new connection.

The marked feature of the infant's attempts is the large number of useless and inaccurate movements made before success is attained and experience gained. It is therefore quite properly called "THE TRIAL AND SUCCESS METHOD OF LEARNING."

Another means by which mechanisms for obtaining ends are developed is IMITATION. When a child sees an interesting movement or hears an interesting sound, he has not only a tendency to move all his muscles, but a strong special tendency to move the muscles necessary to reproduce the perceived movement or sound. In this way he soon perfects the mechanism for making many movements that are useful to others and which will ultimately be useful to him. Speech is acquired in this way, although the trial and success method is perhaps involved, but it is in the main by imitation.

The third and highest of all is the method of learning by means of the UNDERSTANDING or reason. Since this is limited to later development it is merely mentioned here. Its function, in the main, is the construction of new mechanisms and reactions of thought as well as movement out of other reactions already in hand.

These three methods of learning are used by both adults and children in attaining ends by new means. The trial and success method is especially effective in perfecting the simpler mechanisms of actions; the imitation method in connecting elementary movements with each other, while the method of understanding or reasoning is used in learning to co-ordinate several processes for the purpose of accomplishing one end.

Thus conscious intelligence is developed by receiving and relating the sensations produced by reflex and instinctive tendencies. Since each new instinct modifies action, and since instinctive tendencies are the basis of interest, conscious intelligence is greatly influenced by mechanical and instinctive intelligence long after the early days of infantile responsibility are past.

As conscious intelligence develops, it chooses, from the various possibilities presented to it by results of previous action, those objects and acts that are most pleasing. In every form of repeated action, however, conscious intelligence soon becomes more or less unnecessary because of the development of the unconscious intelligence of HABIT. The chief difference between the intellect of the child and that of the man, therefore, is that the child's actions are controlled largely by unconscious instinctive impulses and interests, and the man's by unconscious habitual reactions and interests. The conscious intelligence of the man is not essentially different from that of the child, except that the extent of its activity is greater because of other instinctive and developed interests.

The factors which function in the evolution of Intelligence, therefore, are instinctive tendencies and experience. The former includes the specific tendencies to behaviour, with their mental and emotional accompaniments; and the latter includes environment which provokes reaction and the mental phenomena involved therein. This results in the "Stream of Consciousness" which constitutes the field of introspection and leads to

THE DISCOVERY OF THE SUBJECT.

The unquestioned source of an infant's earliest interest is movement. Practically parallel with it is the pleasure-pain producing capacity. Therefore, the mind is born in the pain-movement-pleasure consciousness of the infant, projected in the nurse or the mother, as the objective upon which he first intelligently reacts.

Reaction soon results in a three-fold discovery: First—persons are differentiated from things as the incarnation of the pain-movement-pleasure capacity; Second—persons are differentiated from each other by the moods of the pain or the pleasure they occasion; and Third—both the option and the capacity are the function of AGENCY.

In the effort to fathom the mystery of the option in the projected agency, Imitation converts it into a subjective attribute and the child begins to feel himself an agent. This new consciousness is the faint flicker of self-consciousness. Experiment and experience in gratifying desires at the hands of others develops it into the capacity to differentiate one character from another as a sort of habitual center or source of the agency.

Imitation again functions in subjective appropriation. The subjective sense of agency assimilates the characteristics of others as imitation interprets them, and thus, step by step, the consciousness of agency becomes the consciousness of a self or agency with all the attributes manifested by others in social intercourse. Having thus discovered the self as a subject-object, the problem at once arises—WHAT IS IT?

THE DISCRIMINATION OF THE SELVES.

The subject-object of self-consciousness is originally complex and chaotic. Like the Pit of the New York Stock Exchange—Pandemonium prevails. Selfhood seems a sort of museum in which all sorts of selves subsist. There is the courageous self and the cowardly self; the sordid self and the sacrificial self; the happy self and the unhappy

self; the good self and the bad self, in short—selves “ad infinitum,” antithetic, contending, struggling, striving and alternately attaining the ascendancy.

The assertion of these selves is audacious. They are not to be ignored or repudiated. They must be reckoned with. Life radiates from them as shifting habitual centers. One is again and again convinced by the transition that he has actually become another person. The self of the shop or the study is not the self of the social circle or the religious service. Anticipation is hazardous, too, for one can never tell just the equilibrium of his selfhood. In the turmoil and strife of the subjective field, ever and anon some submerged self will suddenly rise to the surface and seize the scepter for the time being in spite of previous plans or present effort.

This tangle is perplexing, but reflection straightens it out. Self-consciousness is the consciousness of self-identity. Chaos in the subject is not due, therefore, to the presence of an infinite number of separate selves, but the various aspects or moods of the same self.

Persistent and penetrating introspection also results in the discovery of the discriminating subject or “Self of the Selves” in the midst of these discriminated aspects, organizing them and thus bringing order out of chaos by giving unity, coherence and character to the inner life.

THE TRUE SELF.

This “Self of Selves” is the PRIMAL POTENCY which functions as the sovereign subject or True Self. Buckham (Personality and the Christian Ideal) characterizes it as:

1. The discriminator among the selves, pronouncing this self or state of self bad and that good, this worthy and that unworthy.
2. The self that aspires, that moves toward attainment, controlling and organizing the self-states and constantly lifting the total self to a higher level.
3. The transcendent worth of all existence—the standard and test of all values, compared with which sense values shrivel, and yet in the light of which the sensation world gets its only true and proper value.
4. That universality which partakes of the nature of the Eternal Self—recognized in all philosophies as the supreme significance of human existence, and as such, part of, or vitally related to, the Divine.
5. Unselfishness that is greatest, and yet least individualistic—ME and yet not MINE—baffling all efforts to monopolize as a particular possession because when thus selfishly subjected it disappears and only the empirical self remains.

By the limitations of its very genius, the True Self is merely the constructive potency of a possible person. Since personality is in its last analysis a “BECOMING” rather than a being, the True Self must be regarded as the PROPULSION of the process. This magnifies, however, rather than minimizes it. On the one hand it provides the inspiration of the UNATTAINED and on the other hand it invests humanity with the regal dignity of divinity. If the meanest as well as the best of men have the capacity of personality—all alike deserve appreciation and the utmost effort to provoke self-realization in them.

THE CONSERVATION OF CHARACTER.

While the True Self is merely a POTENCY and Personality is more a PROCESS than a PRODUCT, it is, nevertheless, preserved in CHARACTER, that is, Character is the abiding structure of Personality.

Character, then, is not to be confounded with Disposition or Temperament. They are often used interchangeably, but they are not synonyms. While character is wrought out in the forge of life, disposition is the ready made heritage transmitted from parent to child as the racial bequest of the individual. It may, and in a measure, must be, utilized in the culture of character, but it is not character.

The very term "Character" connotes the stress and strain of struggle, and contending forces are the essential presupposition of a struggle. More real and momentous than any battle fought on gory field with bullets and bayonets, is the silent struggle for character, in which the Primal Potency wrests the sovereignty of the Selfhood from the allied propensities of

THE EMPIRICAL SELF.

To properly understand the conservation of character in the Pedagogics of Personality, selfhood must be regarded, not as a sphere or circle, but as an ELLIPSE of which the TRUE SELF is one POLE and the EMPIRICAL SELF is the other POLE.

While the True Self is the Self of the Selves, that is, the magnetic center of the subject-object in self-consciousness, the Empirical Self is a real self or Pole in the ellipse of Personality, in the sense that it is what Professor William James calls "an habitual center of personal energy." In his definition of Conversion he says (*Varieties of Religious Experience*, page 196) "Let us, in speaking of the hot place in a man's consciousness, the group of ideas to which he devotes himself, and from which he works, call it the habitual center of his personal energy. It makes a great difference to a man whether one set of his ideas, or another, be the center of his energy; and it makes a great difference, as regards any set of ideas which he may possess, whether they become central or remain peripheral in him. To say that a man is converted, means, in these terms, that religious ideas, previously peripheral in his consciousness, now take a central place, and that religious aims form the habitual center of his energy."

The empirical self, then, is but another name for the habitual center of personal energy in consciousness, which functions as the antithesis of the Primal Potency or True Self. Buckham's analysis (*Personality and the Christian Ideal*) is so thorough that the citation of its substance is deemed sufficient to indicate its function in the Pedagogics of Personality. He characterizes the Empirical Self as:

1. A racial product, hence, essentially cosmic, animal and evolutionary in origin, culminating in the individual man as the crown and epitome of the whole long and wonderful process. "As an empirical self, each human being is a distinct race-product, individuated by the particular branch of the racial trunk of which he is the latest bud. The life of the whole tree, and of the soil from which it springs, thus flows through each emerging selfhood."

2. Comprehending the subliminal self, with its deep-rooted instincts, habits, unconscious and subconscious reactions that have been acquired and transmitted through long generations of adjustment to environment, whereby the individual is enabled to carry on his life functions easily, through the subtle operation of long-stored-up experience.

3. Physiological, hence, rooted and grounded in the nervous organism. Any disturbance of this delicate machinery, therefore, results in painful disintegrations in the empirical self. FEAR, for instance, is the tyrant of the empirical self. "The sensuous imagination becomes abnormally stimulated and the mind is haunted with images and apprehensions which weaken and paralyze all its powers.

Humanity is burdened and harrassed by an accumulation of these fears and forebodings in the forms of superstitions which have come down from generation to generation and which all the combined light of science, philosophy and religion has not yet succeeded in dissipating."

4. The self of MOODS, hence, the plaything of circumstances and environment. "When the sun shines it basks and battens in the glow; when the sky is dark and the wind is chill it shivers and succumbs to the iron and gray of untoward circumstances."

5. While the True Self is not cold and impassive, a mere truth-discovering, duty-demanding self, the empirical self is differentiated from it as the FEELING SELF. The distinction is not in the presence or absence of feeling, but in its source and significance. Truth begets inspiration, duty happiness, and love emotion, but these reactions are more than mere feeling. The source of pure feeling is sensation, that is, feeling is from without, rather than from within. Inspiration, happiness and love, on the other hand, are personal rather than sensuous both in source and subjective phenomena. Thus while the True Self feels, its mastery is such that it sometimes functions in and deepest and strongest emotions by opposition to and overcoming of physical feeling. Not so with the empirical self. It is not only subject to but the subject OF physical feeling, hence, appropriately called THE FEELING SELF.

THE ASCENDENCY OF THE TRUE SELF.

Normal development enthrones the rational self, but the racial self refuses to be either executed or banished from selfhood. No matter how thoroughly subdued, it lingers within the shadows of sub-consciousness like a plotting pretender seeking to incite sedition. The conventionalities of society are swept to the winds by such horrors as the Galveston Flood and the San Francisco Fire so that cultured men and refined women revert to the primitive savage.

The original, unorganized empirical self is, however, UNMORAL rather than immoral. The best authorities in ethics are agreed that the native reactions and normal desires of the physical organism are morally neutral. They BECOME moral or immoral according to the action of the Will upon them. Buckham well says: "To become a person does not involve ceasing to be a man." The True Self becomes regnant, not by trampling upon the Sense Self, but ruling it. Into its unmoral, unregulated, purposeless world of sense, must be introduced order, harmony, end-serving. It is a realm to be subdued, not devastated; appropriated, not laid waste."

Although the empirical self is originally unmoral, it becomes, if indulged, outrageously immoral by generating, what Buckham calls an "Anti-Self." Yielding to empirical inclinations for the mere gratification of the inclination begets an Anti-Self which lives and grows by repeated indulgence. It is the bitter antagonist of the True Self and stubbornly contests every inch of the ground covered in the Pedagogics of Personality.

SELF-ORGANIZATION.

The Divine impartation which constitutes the potential person begins its Infinite BECOMING by a "Birth from ABOVE." One thus "Born AGAIN," like the "Prodigal Son," "Comes to HIMSELF." This new self, hitherto lying dormant within the old self, is the REAL or TRUE Self, now, for the first time, actually alive, active and free.

This organic adjustment is, in theological terminology, CONVERSION. Under the impact of Divine Energy, the True Self, hitherto peripheral, becomes the habitual center of personal energy.

In the oscillation of the selfhood-ellipse (See figure—Pedagogics of Personality) the poles are transposed. The potential person rises to the FOCUS and the empirical-anti-self sinks into subconsciousness.

A submerged Anti-Self is by no means an annihilated Anti-Self. It not only lives, but longs for its old life of ascendent authority. Consequently there is constant tension and torsion in the selfhood-ellipse. This zig-zag oscillation of the ellipse alternately swinging the poles into the focus is what James called the "Divided Self." Paul graphically describes it in his Epistle to the Romans (7:14ff). He uses the same personal pronoun throughout, but its bi-polarity is clear. "For what 'I' do 'I' know not; for not what 'I' would, that do 'I' practice, but what 'I' (The True Self) hate, that 'I' would not do, that 'I' do, it is no more 'I' (The True Self) that do it but SIN (The Anti-Self) which dwelleth in me."

Conversion only potentially unifies the disorganized selfhood. The impossibility of objective unification of the subjective field is the one thing that makes personality possible. It cannot be bestowed. It must be WROUGHT by the exertion of the energy imparted when the Divine Impact swept the submerged and glumbering self to the surface of selfhood. The task of the new life is the fixing of the new center of personal energy in the focus so that the possible center becomes the actual center. The process is essentially progressive, that is PEDAGOGICAL, hence, aptly termed The Pedagogics of Personality.

There are three vital points-of-view from which it must be surveyed if it be comprehended. There is, first of all, the positive phase, which may be denominated

STIMULATION.

The ascendancy of the PRO-PERSON, as the Pole of the True Self, may be called, can be maintained only by proper stimulation, and proper stimulation is essentially a compound of FOOD or NUTRITION and FUNCTION or EXERCISE. The two amalgamate into unity, however, for the function of personality is its food, that is, it feeds or persists through the functional exertion of its energy. The becoming process of Impartation, appropriation and application is wrought out by ATTENTION—the Supreme Self, as the embodiment of the Ideal, being the FOCUS. In other words, choice functioning in Ideal substitution, provides the fixing potency in the Pedagogics of Personality.

All this is but another way of saying that personality subsists, evolves and finds satisfaction in the exertion of its propulsive potency. The compound nutrition of FOOD and EXERCISE consists in the stimulation and inspiration of those factors in the stream of consciousness which attract it to and hold it in the focus and thereby elicit reaction in the exertion of its energy as choice and volition.

The culture of personality is, then, a mere matter of proper environment, projected ideals and positive impulses in the synthesis of which the True Self finds satisfaction in the functions of self-realization.

The second point-of-view is the negative phase of the process, which it seems fitting to designate

STARVATION.

The stimulation of the True Self includes the starvation of the Anti-Self and the subjection of the empirical self in which it subsists. Both poles cannot function as habitual centers at the same time. If one be in the focus the other must be in subconsciousness. The fixation of the True Self in the focus is effected, therefore, as truly by

weakening of the focal pull of the empirical pole as by strengthening the focal pull of the pro-person.

The psychological principle involved in this phenomena is primal in the "Sensori Motor Arc." The stimulation of the True Self is effected by the adequate expression of those impulses which the stream of consciousness pours into the pro-pole of Personality. Conversely, the enervation of the Anti-Self is effected by the inhibition of those impulses which the stream of consciousness pours into the anti-pole of Personality.

We are now within the "Holy of Holies" of Personality. Stimulation by Starvation; Expression is by Repression; Development is by death. In other words, Self-Sacrifice is the process of Self-Realization. This is the Paradox of Personality, the deepest mystery in the evolution of that regality which may be called "The KINGSHIP of Self-Control." The INHIBITION of the Anti-Self is the EXPRESSION of the PRO-SELF. The key to the Pedagogics of Personality, then, is the BI-POLARITY of the Selfhood-Ellipse.

This key was given to humanity by the pre-eminent Person, the Infinite Ideal—Jesus Christ—Son of Man and Son of God. His Paradoxes are but a jumble of words, a meaningless riddle, without it; but with it, they become the most profound philosophy ever uttered. Take, for instance, the marvelous passage (John 12:24-26), "He that loveth his LIFE (Anti-Self) shall lose it (Pro-Self); and he that hateth his life (anti-self) in this world shall keep it (Pro-Self) unto life eternal (ultimate self-realization)." Another passage, even more striking, was called forth by Peter's Confession (Matt. 16:21-26), "If any man will come after me let him deny (APARNEESASTHO—renounce—ignore, DENY, inhibit or Starve by disuse) himself (anti-self) and take up his cross and follow me. For whosoever will save (fix in the focus by feeding—functioning) his life (anti-self) shall lose (doom to mere potentiality and thus prevent realization) it (the True Self, functioning in Personality) and whosoever will lose (banish from the focus and doom to death by non-gratification) his life (anti-self) for my sake (by the process of Christ centered attention and consequent Christ assimilation) shall find it (attain ultimate self-realization.) For what is a man profited if he shall gain the whole world (exhaust the capacities of the anti-self in sensual indulgence) and lose his own soul (eternally vitiate potential personality)?"

The third point-of-view is the product of the process, which may be termed

SELF-REALIZATION.

We have already seen that character is the abiding structure of Personality. It may be also regarded as the self-charged dynamic of personality. The energy of the True Self generated by the complementary stimulation of the Pro-Person and the starvation of the anti-person is stored up in Character. The SELF, thus stored up, is realized, hence, Self-Realization is the synonym of Character and constitutes the unfailing index or fixation register of personality.

The self, realized in the Pedagogics of Personality, is but another name for the synthesis of the habitual reactions in which the True Self subsists. If personality could be spatialized, the self realized in its pedagogics would be its substance. But it cannot be spatialized. The very genius of personality precludes stuff concepts. And yet, in the sense that knowledge is the product of education, the self realized in the Pedagogics of Personality, is the dynamic evolution of the primal potency or potential person.

AGENCIES.

Since inhibition by substitution is the secret of self-control, self-realization, as the product or resultant of pro-self-stimulation and anti-self-starvation, depends upon a focus sufficiently magnetic to overcome the indulgence—hunger of the anti-self; and an objective upon which the pro-self may so react as to not only exercise all its functions but exhaust their capacities.

The objective instrument or Pedagogue in the Pedagogics of Personality comprehends two essential attributes—proper provocation and propulsion or potency and program. The one must be divine and the other human, else the inspiration of the Divinely imparted primal potency will be inadequate and the interplay of the self-realizing propensities will be ineffective. Christianity measures up to the Divine demand and social intercourse meets the human condition.

In the struggle for self-realization, Christianity has proven not only the greatest aid but the clearest interpretation. Instead of mystical and abstract formulae for the quickening of conscience, it presents to men a winsome, impelling, concrete ideal in the God-man—Christ Jesus, to obey whom is to fulfill the demands of conscience; to follow whom is to pursue the ideal; and to appropriate whom is to realize self-conquest.

The early disciples of Christ manifested their devotion to him in various ways, but marked and marvelous personal traits were common to all of them. No matter how incisive the individuality of the men who have made Christian history, their names are inseparable from the name of Christ. This power of the one life to transform the many not into mere conformity to itself but into wide and fascinating variety of similitude is an unfathomable mystery if it is not regarded as a demonstration that the historical Jesus is the eternal Christ, that is, the Ideal Self, hidden away in the human heart from the beginning.

Conversely, then, one finds his own selfhood hidden in Christ, in the apprehension and appropriation of whom he comes to and realizes his highest self. Thus it was that Paul realized his True self in personal communion with the eternal, ever living Christ, incarnate in the historical Jesus. Jesus is thus the same Christ for all men, in all lands and every age. Cosmopolitan and Universal—He constitutes the impelling inspiration or magnetic focus of the attending pro-self, hence is the indispensable propulsion of personality.

This confirms the conclusion that personality apart from Christianity is impossible. Since the Eternal Christ is the Divine Logos or Immanent Pole of the Divine Ellipse in the selfhood of Deity, He is essentially the primal potency as well as the quickening propulsion in the pedagogics of personality. The self to which one comes in his re-birth is the Christ who comes to his consciousness. No matter what the culture, no matter what the refinement, if the eternal Christ is a stranger in the selfhood, the potential person is still hidden away in the shadowy vale of subconsciousness.

The complement of Christianity as its human ally in the Pedagogics of Personality is the social organism with its reciprocal relations, mutual dependences and intimate intercourse. The merest mention of the more vital and essential will serve to show their function in the Pedagogics of Personality.

The inter-relation of PARENT and CHILD initiates and prepares the way for the whole process. It would be difficult to exaggerate the significance of infancy in the Pedagogics of Personality. We have already seen that the reflex of dependence results in the child's discovery of the subject and thereby generates self-consciousness. The responsibility of the mother evokes unstinted self-sacrifice, so vital to self-realization and the evolution of personality. Buckham says

(Personality and the Christian Ideal, page 47), "The monogamous family, flowering in the Christian home, with its sacredness, its sympathy, its purity, its unity in diversity, is at once the highest achievement of and the richest gift to humanity. It is at the same time the product and the nursery of personality."

In the Evolution of Individualism it was seen that Democracy demonstrates the reality of Personality. The Pedagogics of Personality, then, presuppose the STATE and demand Democracy as that form of the state most effective in its process. The exercise of citizenship is clearly the function of self-determination, hence instrumental in the evolution of personality.

Certainly the most momentous and characteristic function of the CHURCH is the culture of Personality. Both Evangelism and the various phases of spiritual development are purely phases of the pedagogics of personality. The worship of the Supreme Person is merely the social intercourse of the Finite and the Infinite Persons. The Kingdom, as the consummation of the church, is but another name for the fellowship of the Infinite Person and the finite copies evolved out of the Infinite Impartation.

The intimate intercourse and interdependence of all the industrial, economic and social relations are instrumental in the Pedagogics of Personality. Every necessary and legitimate occupation which renders real service to humanity functions in the evolution of personality. This is not to say that the captains of commerce pursue their business that they may become and help others become persons, but unconsciously they do so and in an ideal society would consciously do so.

Free and full companionship constitutes the real worth and joy of life. To learn it and practice it is the supreme lesson and labor of life. Breaking down all barriers and mutually meeting on the highest plain—this would be the coming of the Kingdom. "How essential we are to one another! A single human person would be sterile, impossible, absurd. We become persons, continue persons, expand as persons, in mutual dependence and stimulation. Even when we are alone, we think and feel with reference to others. Together we advance to larger measures and fuller realizations of personality. Nor is there any limit to the progress and joy of it. Dante's vision of the perfect bliss of the seventh heaven is a vision of perfect personal communion. The great white rose of perfect beatitude is only an harmonious company of perfected spirits in perfect communion with God and with each other (Buckham—Personality and the Christian Ideal, page 54)."

[illegible]

Transposed Ellipse—Developed Personality

Capacity of Transposed Ellipse to maintain its Position—Character or True Self Realized.

Radii—Polar Propensities in Selfhood—Focal Pull,

The Pedagogical Perspective.

WE come now to the final phase of our task. We have demonstrated, by The Potency of Persons, The Evolution of Individualism and The Progress of Pedagogy, that Personality as a center of causality, constitutes the channel, and as the conservator of social heredity, the current of human culture.

The factor which thus functions in the phenomena of history can be nothing less than the cause of which civilization is the effect. Democracy, with its many-sided manifestations in the movements which characterize the morning hours of the Twentieth Century, therefore, DEMONSTRATES that Personality is a VITAL REALITY.

Moreover we have supplemented the demonstration that Personality IS, with the determination of WHAT it is. By the process of introspection we have sufficiently penetrated the mystery of its phenomena to ascertain not only its nature but to find that it is intrinsic or underived—ULTIMATE reality.

It now remains to show that EDUCATION is but another name for the OBJECTIVE aspect of the subjective process which we have designated "The Pedagogics of Personality." With this established—The Primacy of Personality in Pedagogy is PROVEN and the key to the solution of the age long Educational Problem thereby discovered.

EDUCATION DEFINED.

Under the influence of the Evolutionary Hypothesis, Education is being more and more regarded as the comprehensive designation of biological phenomena. Professor Ruediger's definition (Principles of Education, page 39) is representative of the current conception: "To Educate a person is to ADJUST him to those elements of his environment that are of concern in modern life, and to develop, organize and train his powers so that he may make sufficient and proper use of them."

The objective and subject aspects thus discriminated constitute two definite phases of the process. These are the points of view from which education, in terms of its aim, have always been defined. The difference is merely a matter of emphasis, but it is vital in the effort to ascertain the primal factor which functions in the process.

THE CONTENT CONCEPTION.

Education, viewed from the objective aspect of the process, becomes mainly a matter of the content of the life and environment for which it prepares the individual.

ADJUSTMENT.

Butler (Meaning of Education, page 27): "If education cannot be identified with mere instruction, what is it? What does the term mean? I answer, it must mean a gradual ADJUSTMENT to the spiritual possessions of the race."

Horne (Philosophy of Education, page 285): "Education is the eternal process of superior adjustment of the physically and mentally developed, free, conscious, human being to God, as manifested in the intellectual, emotional and volitional environment of man."

Though differing in terminology, these definitions are identical in meaning. By the term "adjustment," both Butler and Horne, as well as O'Shea and others who use it, mean, as Professor Ruediger tersely expresses it (Principles of Education, page 52), "Intelligent mastery over one's environment, increased harmony with it, and

added appreciation of it." In other words, they regard one as educated "when he feels at home in the world, has at least a part of it under his intelligent control, and has had new avenues of intellectual and emotional enjoyment opened up to him."

SOCIAL EFFICIENCY.

Bagley (*Educative Process*, page 22) postulates the following, as the lowest terms to which education can be reduced: "Education may be tentatively defined as the process by means of which the individual acquires experiences that will function in rendering more efficient his future action."

His real meaning, in the expression, "efficient action," is indicated by what he says on pages 60-65: "Social efficiency is the standard by which the forces of education must select the experiences that are to be impressed upon the individual. Every subject of instruction, every item of knowledge, every form of reaction, every detail of habit must be measured by this yardstick. Not, what pleasure will this bring the Individual; not, in what manner will this contribute to his harmonious development; not, what effect will this have upon his bread-winning capacity; but always, will this subject, or this knowledge, or this reaction, or this habit so function in his after-life that society will maximally profit?"

It now remains to state as clearly and explicitly as possible just what social efficiency means.

(1) That person only is socially efficient who is not a drag upon society, in other words, can 'pull his own weight,' either directly as a productive agent or indirectly by guiding, inspiring or educating others to productive effort.

(2) That man only is socially efficient who in addition to "pulling his weight," interferes as little as possible with the efforts of others.

This requires of a socially efficient individual that he be moral in at least a negative fashion; that he respect the rights of others, sacrificing his own pleasure when this interferes with the productive efforts of others.

(3) That man is socially most efficient who not only fulfills these two requirements, but also lends his energy consciously and persistently to that further differentiation and integration of social forces which is everywhere synonymous with progress."

Dewey does not use the term "social efficiency," but his "Pedagogic Creed" is permeated with the idea. He says (Article I): "I believe that all education proceeds by the participation of the individual in the SOCIAL consciousness of the race. This process begins unconsciously almost at birth, and is continually shaping the individual's powers, saturating his consciousness, forming his habits, training his ideas, and arousing his feelings and emotions. Through this unconscious education the individual gradually comes to share in the intellectual and moral resources which humanity has succeeded in getting together. He becomes an inheritor of the funded capital of civilization. The most formal and technical education in the world cannot safely depart from this general process. It can only organize it; or differentiate it in some particular direction."

MORAL CHARACTER.

Lange and DeGarmo (*Herbart's Outlines of Educational Doctrine*, page 7), in the words of the great Pedagogist, make the aim of education Moral—"The term VIRTUE expresses the whole purpose of education. Virtue is the idea of inner freedom which has developed into an abiding actuality in an individual. Whence, as inner freedom

is a relation between insight and volition, a double task is at once set before the teacher. It becomes his business to make actual each of these factors separately, in order that later a permanent relationship may result.

But even here at the outset we need to bear in mind the identity of morality with the effort put forth to realize the permanent actuality of the harmony between insight and volition.

McMurray, a disciple of Herbart, summarizes the leading characteristics and merits of this "moral, character-building" conception as follows (*Elements of General Method*, page 12):

1. The attainment of moral excellence in conduct is the perfection of the individual.

2. Ability to fulfill the moral law in the social relations is the chief demand that society makes upon the individual.

3. Moral enlightenment and growth toward moral conduct are subject to the same laws as other forms of mental culture.

4. Several of the most important studies furnish peculiarly strong and appropriate material for moral instruction.

5. The school is not narrowed by ethical theory. As a social organization, through its activities and discipline, it furnishes also the transition from theory to practice and conduct.

6. A fairly complete and practical scheme of moral education on the basis of ethics and pedagogy is within the reach of all teachers.

7. Every wise and benevolent person knows that the first and last question to ask and to answer regarding a child is, "What are his moral qualities and strength?"

COMPLETE LIVING.

Spencer regards the aim of education as "preparation for complete living." He says (*Education*, page 30) "How to live?—that is the essential question for us. Not how to live in the mere material sense only, but in the widest sense. The general problem which comprehends every social problem is—the right ruling of conduct in all directions under all circumstances. In what way to treat the body; in which way to treat the mind; in what way to manage our affairs; in what way to bring up a family; in what way to behave as a citizen; in what way to utilize all these resources of happiness which nature supplies—how to use all our faculties to the greatest advantage of ourselves and others; how to live completely? And this being the great thing needful for us to learn, is, by consequence, the great thing which education has to teach. To prepare us for complete living is the function which education has to discharge and the only rational mode of judging of any educational course is to judge in what degree it discharges this function."

He classifies the leading types of activity which constitute human life, and that education should meet, as follows:

1. Those activities which directly administer to self-preservation.
2. Those activities which, by securing the necessities of life, indirectly minister to self-preservation.
3. Those activities which have for their end the rearing and discipline of offspring.
4. Those activities which are involved in the maintenance of proper social and political relations.
5. Those miscellaneous activities which make up the leisure part of life, devoted to the gratification of the tastes and feelings."

This definition deserves the sharp criticism it has always had because the term "complete living" is ambiguous. Spencer doubtless anticipated criticism and sought to allay it by offering the following

explanation (page 5): "Of course the ideal of education is complete preparation in all these divisions. But failing this ideal, as in our phase of civilization, every one must do more or less, the aim should be to maintain a due proportion between the degrees of preparation in each. Not exhaustive cultivation in any one, supremely important though it may be; not even exclusive attention to the two, three, or four divisions of greatest importance, but an attention to all—greatest where value is greatest, less where the value is less, and least where the value is least."

Evidently the conception of the great philosopher was not "complete living" in the sense of maximum achievement throughout, but rather "balanced or harmonious" living. So interpreted—"complete living" is merely another name for "adjustment to life," and Spencer's view like that of Bagley, Dewey, and Herbart, harmonizes with and is comprehended by the conception of Butler and Horne.

THE FORMAL CONCEPTION.

From the view-point of the subjective phase, education becomes a development rather than an adjustment, and may be best stated in terms of the changes effected in the physical field.

DEVELOPMENT.

Ruediger (Principles of Education, page 74) gives Stein's definition as typical of the formative type: "Education is the harmonious and equable evolution of the human faculties, by a method based upon the nature of the mind for developing all the faculties of the soul, for stirring up and nourishing all the principles of life, while shunning all one sided culture and taking account of the sentiments upon which the strength and worth of men depend."

Pestalozzi's view, quoted in the same connection, is: "Sound education stands before me symbolized by a tree planted near fertilizing waters. A little seed which contains the design of the tree, its form and its properties, is placed in the soil. The whole tree is an uninterrupted chain of organic parts, the plan of which exists in its seed and root. Man is similar to the tree. In the new-born child are hidden those faculties which are to unfold during life. The individual and separate organs of his being form themselves gradually into unison, and build up humanity in the image of God. The education of man is a purely moral result. It is not the educator who puts new faculties into man, and imparts to him breath and life. He only takes care that no untoward influence shall disturb nature's march of development. The moral, intellectual and practical powers of man must be nourished within himself and not from artificial substitutes."

Froebel's view closely resembles that of Pestalozzi, though it is more complicated by the philosophy with which it is interwoven. In the opening chapter of "The Education of Man" he gives this definition: "Education consists in leading man, as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied, conscious and free presentation of the inner law of divine Unity, and in teaching him ways and means thereto."

Despite the difference in wording, these definitions are much alike in meaning. They both have reference to the organization, development, and unfolding of man's powers or faculties, and they imply or specify that this process should be harmonious and equable. The child is compared with the growing flower that must be brought to its formal perfection of bloom. The content of what the child is taught is not emphasized, for that is regarded as secondary. External conditions must, indeed, be right, but chiefly or only because of their formal subjective influence.

DISCIPLINE.

The doctrine of "Formal Discipline" does not so much concern itself with the harmonious unfoldment of all the powers, which implies a wide range of activity, but it rests on the assumption that a mental power may be exercised and perfected in a narrow range of activity and that it may then be applied in any department of life. For instance, those who hold this view regard the value of Geometry as an element of the curriculum, to consist in its efficiency in developing or disciplining the reasoning powers, which having been thus developed, may be utilized in business or professional life.

"Formal Discipline" was fundamental in the Educational theory of the Greeks. It persisted in Mediaeval Education and many modern writers are either champions of the doctrine or unconsciously influenced by it. A few citations will serve to clearly indicate the nature and import of the view.

Locke, though not an avowed advocate of the doctrine, undoubtedly leans toward it in the exposition of his educational theory. He says (Conduct of the Understanding) "Would you have a man reason well, you must use him to it betimes; exercise his mind in observing the connection of ideas and following them in train. Nothing does this better than mathematics, which therefore should be taught all those who have the time and opportunity, not so much to make them mathematicians as to make them reasonable creatures. . . . Not that I think it necessary that all men should be deep mathematicians, but having got the way of reasoning, which that study necessarily brings the mind to, they might be able to transfer it to other parts of knowledge as they shall have occasion.

"The business of education is not, as I think, to make them (the young) perfect in any one of the sciences, but so to open and dispose their minds as may best make them capable of any when they shall apply themselves to it. It is therefore to give them this freedom that I think they should be made to look into all sorts of knowledge and exercise their understanding in so wide a variety and stock of knowledge, but a variety and freedom of thinking; as an increase of the powers and activity of the mind, not as an enlargement of its possessions."

Huxley's point of view, in his famous definition of a liberal education, is purely disciplinary. He says (Science and Education, page 86): "That man, I think, has a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature, and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself. Such an one and no other, I conceive to have a liberal education; for he is, as completely as a man can be, in harmony with nature."

EVALUATION.

By the elimination of radiating incidentals and minor meanings, and the translation of phraseology in terms of the essential idea in the definitions and discussions cited, the content conception of edu-

cation is comprehended by the term **adjustment**; and the formal conception by the term **development**. The view-point of the former is objective and is fundamental in the teaching function; while the view-point of the latter is subjective and is fundamental in the learning process. Education includes both, hence any definition which does not comprehend both is defective. This explains the age long controversy waged between the champions of the content conception and the champions of the formal conception. We may cry peace but there can be no peace so long as pedagogy is regarded merely from the view-point of a phase of the process. The ultimate solution of the educational problem can be found only in that synthesis which unifies both adjustment and development in a common conception comprehending both the subjective and the objective aspect as complementary phases of the one common process.

This achievement has not been accomplished thus far in the evolution of educational theory. Ruediger renders a real service to this end in the formulation of his two-sided definition (already quoted) in which he clearly recognizes the two sides of the educative process—the subjective and the objective. But even he offers no synthesis other than to suggest that the term **adjustment** implies both.

That prince of Psychologists, Professor William James, surpasses him in a definition which really does in a measure unify the subjective and the objective. His statement is: (Talks to Teachers, page 29) "Education cannot be better described than by calling it the organization of acquired habits of conduct and tendencies to behaviour."

Here we have a clear recognition of the subjective phase in the term "tendencies to behaviour," in which not only the fact but something of the nature of a subjective factor is implied. The objective phase is also recognized in the term "acquired habits of conduct," meaningless indeed if the content of education is not implied. The other term is the key to this definition and provides the synthetic center, namely, **ORGANIZATION**. Organization, without an **ORGAN**, is an absurdity; just as adjustment without something to adjust and something adjusted; or development without something to develop and something developed. In other words, the ultimate synthesis of education essentially grounds itself in the subject. This is not to say that education is subjective rather than objective, but that the subject is the center of unity in the process; the actor which acts; the factor which functions in the adjustment and development which constitutes the poles of pedagogy.

The identity of the sovereign subject may be apprehended by the translation of the adjustment and development effected by education, into terms of the potency primal in the process.

We have already seen that education adjusts the individual to his environment by evolving in him mastery over it, harmony with it, and appreciation of it. But these terms have two sides according to the view-point. They are expressions by which relations are designated and they are also reflections of capacity. As the former, they are adjustment, and as the latter, they are development. In other words, education is the subjective evolution of the capacity to master, unify and enjoy environment. But mastery is merely another name for the function of freedom; harmony for intelligence; and appreciation for balanced emotion. That is the subjective side of education is the evolved capacity to think, to will and to feel in terms of the objective phase. It is clear, then, that the evolving subject is a sovereign self, inherently self-conscious and self-determinative; and the objective aspect, but the content conception of the stimulus which calls into action the dynamic out of which the capacity to

Since teaching or the provision of the eliciting environment against which the self reacts in its evolution as personality is the objective aspect of education; and learning or the function of the subject in the adjustment of the self to the eliciting environment is the subjective aspect of education, the logical synthesis is the conception of pedagogy as the objective phase of the process which we have designated as the pedagogics of personality.

In other words, the organ which organizes acquired habits of conduct and tendencies to behaviour is not the educator but the subject educated; the acquired habits of conduct are the content of education; and the tendencies to behaviour are the formal aspect, hence the self, the person and the subject are identical; personality is the attribute of the primal potency and pedagogy the objective aspect of the process in which it functions. That is, Personality is the product or subjective side of Education; and Pedagogy is the Process or objective side of Education. Since the relation is that of instrument to agent, the subject is sovereign, Personality is PRIMAL in Pedagogy, and Education is, in its last analysis, SELF-REALIZATION.

The validity of this hypothesis and its formal expression as the synthesis of Education is evident in the

PEDAGOGICAL DETERMINISM of PERSONALITY.

In every complete act of teaching, there are, according to the scientific analysis of Dr. John M. Gregory, seven distinct elements, as follows: (1) Two actors—a teacher and a learner; (2) two mental factors—a common language or medium of communication, and a lesson or truth to be communicated; and (3) three functional acts or processes—that of the teacher, that of the learner, and a final or finishing process to test and fix the result.

“These,” says Dr. Gregory (Seven Laws of Teaching, page 3) “are essential parts of every full and complete act of teaching. Whether the lesson be a single fact told in three minutes or a lecture occupying as many hours, the seven factors are all there, if the work is entire. None of them can be omitted, and no other need be added. No full account of the philosophy of teaching can be given which does not include them all, and if there is any true science of teaching, it must lie in the laws and relations of these seven elements and facts. No true or successful art of teaching can be found or contrived which is not based upon these factors and their laws.”

The essential elements of the educative process—three *i*'s and four *L*s—the Teacher, Teaching and Testing; and the Learner, Learning the Lesson, through a common Language—constitute the fundamental factors of Pedagogy. It is obvious that each has its own characteristic, which makes it what it is. Each is differentiated from any and all of the others by this essential characteristic, and each functions in the common process by virtue of the innate potency and propensity in which it is grounded. As Dr. Gregory says (Seven Laws of Teaching, page 4): “Each is a distinct entity or fact of nature; and as every fact of nature is the product and proof of some LAW of nature, so each element here described has its own great law of function or action and these taken together constitute the Seven Laws of Teaching.”

The mere citation of these laws will suffice to show that in every instance they are either attributes or functional expressions of the attributes of personality. hence, determined by personality as the primal potency. This fact is so evident that argument would be a

presumption. Dr. Gregory says (Seven Laws of Teaching, page 5): "These laws are not obscure and hard to reach. They are so simple and natural that they suggest themselves almost spontaneously to any one who carefully notes the facts. They lie imbedded in the simplest description that can be given of the seven elements named, as in the following:

(1) A **TEACHER** must be one who **KNOWS** the lesson or truth to be taught.

(2) A **LEARNER** is one who attends with interest to the lesson given.

(3) The **LANGUAGE** used as a **MEDIUM** between teacher and learner must be **COMMON** to both.

(4) The **LESSON** to be learned must be explicable in the terms of truth already known by the learner—the **UNKNOWN** must be explained by the **KNOWN**.

(5) **TEACHING** is arousing and using the pupil's mind to form in it a desired conception or thought.

(6) **LEARNING** is thinking into one's own understanding a new idea or truth.

(7) The test and proof of teaching done—the finishing and fastening process—must be **RE-VIEWING**, **RE-THINKING**, **RE-KNOWING**, and **RE-PRODUCING** of the knowledge taught."

These definitions are permeated with universally accepted principles of pedagogy, and that personality is primal or determinative in every one of them I submit:

Personality, as a spiritual potency, ultimate reality subsisting in self-consciousness, self-determination, self-manifestation, and self-appreciation, comprehends every one of them as essential attributes. This may be demonstrated by reducing them to pedagogical axioms, as follows:

(1) If a teacher must **KNOW** what he would teach, he must be a **PERSON**, because comprehensive knowledge is an attribute of personality.

(2) If **ATTENTION** is the essential condition to learning, a **LEARNER** must be a **Person**, because **ATTENTION** is a phase of **Self-Determination**, therefore, a function of **Personality**.

(3) If **LANGUAGE** is a medium of communication and must be common to both teacher and learner, it is essentially a product of personality, because it presupposes the rational processes by which common knowledge is ascertained on the part of the teacher and the self identity of the learner, in which the intelligibility of the common medium is grounded.

(4) If the **LESSON** to be learned must be explicable in terms of truth already known by the learner, both its form and substance are determined by personality, because the translation of the truth into terms of the pupil's previous experience involves reflection in both the teacher and the learner and **REFLECTION** is a phase of self-consciousness, hence, a function of personality.

(5) If **TEACHING** is, in its last analysis, merely the stimulation of the self-activities of the learner, the personality of the learner is primal in the process, because the potency which reacts is sovereign both in its degree and direction, and the reacting potency is the self-determination in which personality subsists.

(6) If **LEARNING** is thinking into one's own understanding a new idea or truth, it is essentially a function of **Personality**, because the perception, apperception and conception involved in the process

are both introspective and reflective, hence, but phases of self-consciousness.

(7) If the test and proof of teaching—the finishing and fastening process—is essentially RE-VIEWING, RE-THINKING, RE-KNOWING and RE-PRODUCING the knowledge taught, the test and proof of teaching is a function of personality because purely reflective, and reflection is a phase of self-consciousness and personality sub-sists in self-consciousness.

By properly summarizing and shifting these axioms, they demonstrate that both the science and the art of education are grounded in, hence, determined by Personality. In other words, the Seven Laws of Teaching demonstrate the identity of the principles of pedagogy and the objective aspects or functions of personality. A survey of pedagogy from any and every possible view-point confirms this conclusion.

For instance, Personality determines beyond peradventure the WHO of education. Since teaching—stimulating the sovereign self of the learner—is the function of a self, equally sovereign and endowed with the capacity to project an ideal, only a person can educate, because both freedom and purpose are propensities of personality.

It is even more evident that Personality determines the WHOM of education. Since it has become a commonplace to define “educability” as “the capacity to profit by past experience,” and since the capacity to profit by past experience is grounded in the identity of the self and the evolving intelligence of the subject, educability is the synonym of potential personality. It is obvious, therefore, that only a person can be educated.

If educability is but another name for potential personality, one is educated when, and only when, possible personality has become actual personality, therefore, the subjective phase of education is the unfolding of personality, hence, Personality determines the WHAT of education.

The WHAT really includes the WHY. If the subjective phase of education is the unfolding of personality, the AIM of education must be regarded as that stimulation of the self which provokes it to the realization of possible personality. The TASK of the teacher, then, is the culture of Personality.

Even the CURRICULUM—the stimulation and nutrition of the evolving self—is a product of personality. It was clearly shown in the chapter on “The Potency of Persons,” that every instrument by which human culture is preserved and propagated—Science, Literature, Art, Philosophy, History—is merely the manifestation of a Person. Being thought out before they could be wrought out—they were impossible apart from personality. Thus it is that Truth taught and Thought learned, as well as Truth thought, that is, the CURRICULUM, whether books, charts, lectures, laboratory exercises or even participation in the life of society, is essentially the product of personality.

Finally, if potential personality is the synonym of educability; if both the capacity to educate and the instrument by which it is effected are functions and aspects of personality; if the subject educated essentially becomes, and can become a person, only thereby; in other words, if Personality absolutely determines the WHO, the WHOM, the WHAT, the WHY and the WHEREWITH of Pedagogy, the logic of the phenomena is irresistible. Personality is not only the PRODUCT but primal in the PROCESS of Pedagogy, hence, must be regarded as the essential END, the effective INSTRUMENT, and the

PRIMAL POTENCY in EDUCATION.

THE PEDAGOGY PRESCRIBED by PERSONALITY.

Since the subjective aspect of self-realization is the Pedagogics of Personality and the objective aspect is Education, Pedagogy is the phenomena of evolving personality. Education, then, is vital—a process of living, rather than preparation for future living. In this deduction we have the personal epitome of the fundamental pedagogical

PRINCIPLES.

Self-realization begins with, is perpetuated by, and consummated in SELF-EXPRESSION. This implies that the subject is active rather than passive and that the activity is self-originated, hence, the only real education possible for a person is self-education.

The two pedagogical maxims which reflect the highest development of Modern Education—"No impression without expression," and "Learning by doing"—are grounded in this propulsive propensity of potential personality. The first makes expression essential to the fixation of an impression in consciousness, and the second identifies the expression with the learning process.

The scientific soundness of this principle is demonstrated by the phenomena of the "sensori-motor arc." The physiological background of psychical phenomena and parallel with it in its processes is, as we have already seen, the nervous system, with its three definite phases or functions: The sensory nerves, which conduct sense-stimulus to the brain; the brain itself, which serves as a sort of central telephone exchange for putting one part of the organism into touch with other parts; and the motor nerves, which conduct the stimulus of motion to the muscles and cause them to contract.

The machinery of the mind is parallel in its processes with this physical phenomena. Every complete mental state is three-fold: First, impressions of sense; Second, thoughts and emotions; and, Third, volitions and impulses to action. These three phases are, however, only discriminated aspects, for they are never broken up into definite elements. The three are a unity, that is, a mental state is never complete without all three—impression, translation and expression. Whatever clogs the expressive channels clogs the whole current of mental energy, so that impressions without proper and adequate expression evaporate and, hence, effect no change in the psycho-physical organism.

By reverting to the discussion of "self-determination," we have insight into the part Personality plays in the function of expression. Back of that phenomena, as the essential condition to self-realization, we have the primal phase of the process. The subject is sovereign in the determination of the dynamic direction. The consequence is that when impressions are expressed, along with the impulse expressed and thereby fixed in consciousness as an element of intelligence, the self is expressed and thereby evolved as personality, in the measure of the function involved in the experience.

AGENCIES.

These fundamental principles absolutely determine the agencies that are effective in education. They fix their functions and prescribe their limitations. As Professor Dewey says (Pedagogic Creed, page 6): "The child's own instincts and powers furnish the material and give the starting point for all education. Save as the efforts of the educator connect with some activity which the child is carrying

on of his own initiative, independent of the educator, education becomes reduced to a pressure from without. It may, indeed, give certain external results, but cannot truly be called educative. Without insight into the psychological structure and activities of the individual, the educative process will, therefore, be haphazard and arbitrary."

Since every experience modifies future adjustment, all experience is educative. The converse is just as true, nothing is educative but experience. By the maxim, "Experience is the best teacher," it is meant that experiences that are gained incidentally in the course of the individual life are much more effective in modifying adjustment than experiences gained formally for the express purpose of modifying adjustment. All this is but another way of saying that we not only learn best by doing, but we can learn only by doing.

And yet education limited to haphazard experiences is poor pedagogy. Professor Bagley (Educative Process, page 24f) indicts it on two counts: (1) It is unsystematic: It fixes only the experiences that happen to come, and makes no provisions for experiences that may not be presented until adjustment has come to move in fixed channels; until the bodily tendencies are firm and stable, and hence insusceptible to ready modification. (2) It is uneconomical: It leaves out of account the mass of experience that the race has acquired, and thus virtually leaves unutilized the capacity which man alone possesses to profit by the experience of others. If the child had a life as long as that of the race, and if he remained in a plastic stage throughout this period, we might well leave him to work out his own salvation. In short, the phrase, "Experience is the best teacher," is not nearly so profound as the qualification that is commonly added—"Experience is the best teacher AND ALSO THE DEAREST."

All this is but another way of saying that, although education is, in its last analysis, self-education, yet the process is, if effective, essentially complex. The sovereign subject may have and sorely needs assistance in the struggle to self-realization. Many factors thus participate in the process of pedagogy. The primacy of personality in providing them, in fixing their functions and prescribing their limitations may be proven by subjecting the more important to a critical analysis.

THE TEACHER.

The primal objective prescription of evolving personality is a Teacher, whose essential function is to evoke the evolution.

Self-expression essentially presupposes not only a subject but an object. Reaction without something upon which to react is an absurdity. Impulse implies incitation, and right here we have revealed both the nature and the vital need of the teacher's task. Proper reaction is essential to the evolution of personality, and proper reaction presupposes proper incitation. The possibility of proper incitation depends upon such manipulation of environment as design may dictate, and design is the manifestation of intelligence, hence, education essentially presupposes an EDUCATOR or TEACHER, whose function is two-fold:

In what he DOES, the teacher teaches by MANIPULATION. He exercises that control over the pupil's environment which in large measure determines what experiences are possible for him, and thereby practically directs the propensities of the potential person as they unfold. Thus by nutrition and exercise, self-realization is gradually effected.

The supreme task of the teacher, however, is not to Do but to

BE. The teaching of all teaching is in what the teacher IS. The great teachers of history, such as Abelard, Alcuin, Arnold and Mark Hopkins, or John A. Broadus and B. H. Carroll, were not immortalized by so-called pedagogical skill but rather by what they were, and they were colossal and dynamic PERSONALITIES. By the very limitations of pedagogy, as we have already seen, the teacher must be a person, that is, only a person can teach, because his personality is primal in his function.

He is, first of all, the pupil's INTERPRETATION. Living is the great art, and the teacher interprets life to his pupils. The keys of destiny are in his keeping. The inexperience of a pupil renders life unintelligible and correct living difficult for him. A teacher whose personality has been developed by wide experience and extended observation is a master of the art of living. He knows the shallows and the rocks, also the great safe deep and the harbor beyond. While he may neither drive nor pull, he can PILOT for the pupil who will permit it. In a word, it is the privilege and task of the teacher to focalize the phenomena of life so that it may be apprehended and appropriated by the evolving personality of the pupil.

Above all, the teacher is the pupil's INSPIRATION. He actually imparts potency to the propensities of the potential person. He is no teacher who does not literally SHARE himself with his pupils. He cannot really teach unless, with his relatively mature life, he enters into and takes upon himself the lives of his pupils, and thus becomes one of them.

This mingling of two personalities in the pedagogical process is made possible by the social-manifesting propensity of personality. The pole of the potential person and the pole of the potent person are mutually attracted by the common passion for possession. Here we have the insatiable interest of the great teacher in a simple lad and the reciprocal interest of the simple lad in the great teacher explained.

The power of the teacher to provoke self-expression in the primal potency of the potential person is thus grounded in the mutual attraction of the polar centers whence the dynamic of desire radiates in terms of affection or the passion for the interplay of personality. The one qualification, which comprehends all other qualifications (as phases or discriminated aspects, of the teacher, is PERSONALITY.

THE HOME.

The primacy of the home as an organic educational agency is due to its determinism in both heredity and environment. The former, at least the larger half of a man's life, lies wholly within its province. While the latter is broader and bigger than the home, yet it is limited to the home sphere during the most susceptible years of childhood, and so manipulates the awakening and unfolding instincts as to lay the foundation, if not, indeed, entirely fix the habits of life. Lincoln was universally regarded as a self-made man, and yet he said: "All that I am or hope to be I owe to my mother." When asked the secret of his success, Timothy Dwight replied, "I had the right mother."

If the quality of hogs and horses is largely a question of pedigree; if seed is determinative in the production of the sweetest roses and the fairest lilies; parentage is, to say the least, potent in the evolution of human personality. How could it be otherwise when the original nucleus is purely hereditary? The best authorities are agreed that not only the instinctive tendencies but the temperament is transmitted.

The environmental nutrition of the original nucleus is essentially

the function of the family. The world into which the infant is born is hedged about by the walls of the home. The first influences to which it responds radiates from and revolve about the mother. Gradually the atmosphere of the family mingles with that of the mother and thus the evoked development proceeds. The primacy of the home is thus evident. The family influences the life first and at the most plastic period, that is, when an educational agency is most effective, and, as we shall see in the most effective way, if normal.

The efficacy of the home as an organic educational agency depends absolutely upon three vital characteristics:

FIRST—Since the very educability of the human infant is determined by heredity, PARENTAGE is the primal presupposition in the educational function of the home. All other things being equal, he can and will attain to the highest self realization who is the best born. The science of Eugenics is essentially fundamental in education. The most perfect offspring is possible only by the most perfect mating. The heritage of a sound body, a normal physical organism, is indispensable to the utmost mental development. Sane conservatism demands common sense, scientific safeguards in legal enactment and eternal vigilance in the foundations of the family if it shall be efficient as an educational institution.

SECOND—Since education is effected by the stimulation of the child's powers through the demands of the social situation in which he finds himself, the family functions as an organic educational agency only as the child participates in the life which permeates it. In other words, the efficacy of the home in the education of the child depends upon the possibility of the child's participation in its life. The unfolding process results not from conformity but through the exercise of the functions of a member of the family community.

Participation in the community life of the family involves sharing in the work of the parents as well as the fellowships in reaction and sacred functions of love and comradeship. Thus parents educate only as the child is educated by filling his place as a member of the family community, that is by submitting his whole conduct to the law of the sharing of life.

The key to the whole problem is the realization that the family is a community rather than a mere collection of individuals. Community life involves mutual giving and receiving, helping and being helped, especially of submission of every member to the necessary conditions of common life. Law is involved in the very idea of the family as a community. In its nature it is simply mutual helpfulness so organized as to execute itself with efficiency, hence, parents function most effectively as teachers when they regard themselves as subject to the law of the common welfare and yield to its demands as readily as they expect the child to yield. Participation in the common life is essential to the normal development of the child. The ideal home, therefore, is so organized that it functions in a community life, in which parent and child share alike.

THIRD—To the extent that the scope of its activities comprehends the capacities of the unfolding infant, is the home an efficient educational agency. That is, the most efficient home functions in a life which is the epitome of the ultimate life of society. A lop-sided family life inevitably results in lop-sided children.

This condition to family efficiency in education raises the whole problem of innate capacities. The solution is simple. Since society comprehends all the functions of its constituents, its accurate analysis must be regarded as the innate capacities of the normal individual. While Butler's interpretation of his analysis was defective, his analysis may be accepted as fairly accurate, hence, what he calls the Scientific,

Literary, Aesthetic, Institutional and Religious inheritance of the individual constitutes the life of society, and, therefore, ought to characterize every home. In other words, complete family life must comprehend the physical, intellectual, aesthetic, institutional and religious functions which constitute the life of society.

That the Twentieth Century family falls far short of these demands must be admitted by all. Not only so but that there has been a decline in the educational efficiency of the home during recent decades.

This decline is largely due to the changing industrial conditions which tend to prevent community life in the home. In the **FIRST** place, the occupation of most fathers is no longer carried on even near, much less at home. This prevents not only the sharing life but sympathetic acquaintance.

In the **SECOND** place, the increasing complexity of modern life, with its specialization and division of labor, leaves but little for the family to do, hence, but little opportunity for children to cooperate with their parents.

THIRD, and more momentous still, the enormous increase in city population has vitiated the educational efficiency of the home and worked woe to the child. While the family is broken up and scattered to the winds by the manifold currents of business, social and recreational interests; the sensitive brain of the child is fairly hombarbed with endless excitements. The city masses the forces of evil and gives them a standing and an opportunity which they cannot have in the rural sections. The young behold evil constantly. They see it tolerated and taken for granted, and cannot be kept ignorant of the fact that they may indulge their lower inclinations with the least chance of discovery and reproach. This is true not only of evil in its grosser forms, such as drinking, gambling and licentiousness, but also of all those frivolities that enervate character. It has been truly said that the city is a good place to make money and have a good time, but a poor place to rear children.

FOURTH, and finally—We are living in an age of increasing incomes for the masses and growing fortunes for the wealthy. The effect upon the family is direct and immediate. Self-indulgence is encouraged and the homely virtues are either forgotten or despised. Leisure begets luxury, and luxury leads to fondness for display; the decay of active human sympathies; the creation of artificial tastes; the acceptance of artificial standards; and the tendency to relax wholesome moral restraints.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

The remedies for these defects are easily discerned in their elaboration:

FIRST—A proper parental appreciation of the child. So long as fathers care more for their business than for their boys; so long as mothers are more interested in their clubs than their children; in short, so long as the choice of parents is in favor of interests, no matter what their nature, which compete with the child, he will be cheated out of his inalienable right to the nurture of a normal home life. The helplessness and plasticity of the human infant preempt priority in the parental evaluation of interests. The violation of this order is not only calamitous but blameworthy; indeed it is the unpardonable sin of society.

SECOND—A correct parental conception of the family function. A thoroughgoing conviction that to beget the child is, in itself, the assumption of the obligation to give the child a chance. In other

words, the consciousness that the family is primarily an educational agency; that it is not only an educational agency but the **FUNDAMENTAL** educational agency, the functions of which no other agency can effectively perform.

THIRD—The simplification of life, such that time may be had for family fellowship. Let the home, instead of the lodge and the club, become, as it once was, the social center. Less evenings out and more evenings in, will benefit parents as well as children. In the absence of the old time fire-side, let the family gather about the center table, under the electric chandelier, for an evening of social intercourse, with good literature, music, both vocal and instrumental, and above all, the old fashioned "Good Night," with "Family Prayer." All this may be fogysm, but it is nevertheless fundamental in the normal development of children; if not, indeed, essential to the salvation of society.

FOURTH—The resurrection of Community life in the home. This is not to say that specialization is to be repudiated and primitive methods revived in providing necessities, but that some plans should be devised whereby parent and child could have opportunity to share in such activities as are needed to stimulate the complex capacities of the growing lad and lassie. Let the boy have some part in his father's office or other place of business. At least let the parent and child join in some simple gardening, shop work, or other tasks which will be recreation for the parent and the most effective education for the child.

FIFTH—Some specific and formal instruction in such delicate and sacred matters as the secrets of life and the phenomena of spiritual religion. The intimacy and confidence involved in acquiring wholesome conceptions of the former is peculiar to the possible relation between parent and child. As to the latter, it is a truism that personal religion, exemplified in the life of the parent and the atmosphere of the home, is the most potent influence in the stimulation of the child's religious propensities.

THE SCHOOL.

While the school cannot supplant, it may, indeed it **MUST** supplement the family as an organic educational agency. The educational inefficiency of the modern home increases the importance of the school because much that the family formerly did for the child must now be done by the school or it will not be done at all.

FUNCTION.

Bagley (Educative Process, page 33) defines the school as: "A specialized agency of formal education which aims to control in a measure the experience of the child during the plastic period of infancy." He also says (page 36) "The school is only an institution for providing environments, for regulating environments, for turning environmental forces to a definite and conscious end."

Dewey defines it (Pedagogic Creed, page 8) as "That form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race and to use his own powers for social ends."

The conception common to both these definitions may be quite appropriately expressed by the term "Environmental Determinism." That environment is determinative in human development, is assumed by both; and that the school is an institution for determining environment, is affirmed by both.

It would be more accurate, however, to regard the school as an institution which functions in the **INCITATION** of the **SELF-REALIZING** propensities of **PERSONALITY**. The determined en-

vironment, or CURRICULUM, is merely the complex instrument by which this is effected. The function is primal but the instrument is indispensable, therefore, the problem of the school is practically the problem of the Curriculum. Its function and the conditions upon which its efficiency depend, are two-fold:

SIMPLIFICATION and ADAPTATION.

A correct curriculum reduces environment to embryonic form. Existing life is so complex that it bewilders, confuses and distracts the undeveloped mind. Professor Dewey well says (Pedagogic Creed, page 8): "The child is either overwhelmed by the multiplicity of activities which are going on, so that he loses his own power of orderly reaction, or he is so stimulated by these various activities that his powers are prematurely called into play and he becomes either unduly specialized or else disintegrated."

The curriculum simplifies only when it is the translation of existing life in terms of previous experience. The principle of apperception, therefore, prescribes that there shall be no break between the home and the school. The function of the school is essentially rooted and grounded in the function of the home, as the fountain head from which it flows. It simply supplements the home by perpetuating, elaborating and systematizing its processes in the incitation of self-realization.

The school, therefore, provides the transition from the limited, embryonic life of the home to the larger, elaborated and complex life of society. Contact with the former is a problem of ADAPTATION, and with the latter, a problem of SIMPLIFICATION. That is, the school begins with the HOME and ends in SOCIETY. The curriculum is thus essentially flexible, so that it may be fitted on the one hand to the evolving life of the child and on the other to the complex life of society in which the evolved or mature man is to live.

STIMULATION and ASSIMILATION.

Since self-expression is the process of self-realization, education is a process of rather than preparing for living. The school, therefore, must represent life, present life, life as real as that of the home or the playground. In other words, the community life which characterized the home must also characterize the school. Pupils must DO if they LEARN, they must ACT if they ASSIMILATE the culture transmitted to them by the process of social heredity.

The subjects of the curriculum are but so many phases of experience provided as formal reaction stimuli. The result of proper response is two-fold:

FIRST—The evolving self follows the foot-steps of society in the evolution of the subject, and by the process of ASSIMILATION, learns or APPROPRIATES the accumulated experience of the race as KNOWLEDGE, or the capacity to react upon environment intelligently.

SECOND—Formal experiences, thus effected by the stimuli of curriculum exercises, prove serviceable in later experiences that are informal. The community life of the school is, therefore, the elementary life of society, in which the culture of the curriculum, evolved FOR us by others, becomes our own as we evolve it IN and FOR ourselves.

FAULTS.

The schools of today—Public, Private, Elementary, Secondary, Colleges, Universities—must be indicted as inefficient. They fall short of the ideal involved in the function just formulated.

THEORY.

Their inefficiency is largely due to the prevalence of erroneous educational principles. Even the development and adjustment conceptions are the exception rather than the rule. The dogma of "Formal Discipline" still survives. Consequently the function of the school is regarded as preparation for life. The point-of-view is passive. Teachers are prone to TELL rather than TEACH because they regard their task as the IMPARTATION of INFORMATION, hence proceed to—

"Ram it in, cram it in,
Children's heads are hollow;
Slam it in, jam it in,
Still there's more to follow."

PRACTICE.

Mediaeval repression and conformity have, in the main, given place to Modern RATIONALISM. The change is merely a shift from one extreme to another. Written examinations, parrot recitations and the high grades given for tracking true to the text puts the premium on ROTE MEMORY and makes intellectual culture the standard of educational values. The result is the hot-house process of hurrying and the barest formalism of "book-learning," fraught with inefficiency in life, or so-called KNOWLEDGE, without SKILL. Witness the many college and university graduates who go down in the battle for bread.

REFORM.

The transformation of the schools that ARE into the schools that OUGHT to BE is a two-fold process of ELIMINATION and ELABORATION.

NEGATIVE.

The insidious errors which persist in Modern Pedagogy must be purged out—ELIMINATED, root and branch. Let us be done, once for all, with "Faculty Psychology," "Formal Discipline," and the grind of "Getting ready for life." Let those subjects which are void of value IN THEMSELVES be culled out from the curriculum and cast upon the junk-heap of discarded dogma. Let the folly of dead formalism and mere book-learning be banished forever.

POSITIVE.

The highest efficiency of the school depends ultimately upon its functional perfection. This consummation, "Devoutly to be wished," presupposes, as its primal condition, a proper pedagogical

PURPOSE.

Some years ago, while waiting with a fellow-student in Baylor University, at a wayside junction for a belated train, the writer engaged him in conversation concerning the blessing of an education. In reply to the suggestion that it widens one's world, he said: "Well, I'm frank to say that I don't care anything about your widened world. It's the MONEY I'm after, and I know that an education helps a man make money."

His utilitarianism was painful to me, and the pity of it is that it is the rule rather than the exception. The average parent patronizes the schools because he believes that an education will help his child "GET ON" in the world; and the average pupil, who is in school for a purpose, agrees with his utilitarian father. Sad to say, many of them are there merely because they are sent, hence, have no purpose.

Of course educational utilitarianism is merely the reflection of a utilitarian age. A spirit thus rooted and grounded in the very structure of society cannot be easily eradicated, but it must be stamped out if the highest efficiency of the school shall be realized. The purpose of education is not that one may KNOW or even DO, but that he may BE his BEST SELF, for if he IS his BEST SELF, he will both KNOW and DO as he ought. The mission of the school is not MONEY-MAKING but MAN-MAKING, that is, the incitation of the SELF-REALIZING propensities of Personality.

PROCESS.

Since Self-Expression is the process of Self-Realization, the lines along which the ideal school will ultimately come to its own are:

FIRST—The Laboratory Method, by which experience affects the evolution of intelligence, and thereby the expression of the SELF;

SECOND—Not only LIFE but COMMUNITY LIFE, in which the Social or Self-Manifesting Propensities of Personality find adequate exercise;

THIRD—Vocational Culture and Manual Training, void of overspecialization, and yet so comprehensive and thorough as to conserve self-appreciation and constitute the actual genesis of professional and industrial life;

FOURTH—The freedom of INITIATIVE, provided by a flexible Curriculum, in which Self-Determination is incited and Self-Realization thereby induced;

FIFTH—An atmosphere so saturated with IDEALS as to stimulate the True Self, and thereby evoke the evolution of the pupil's personality.

THE CHURCH.

That the church is not only legally but essentially an educational agency, I submit:

FIRST—All education is, in its last analysis, religious.

SECOND—Religion essentially functions educationally.

THIRD—The founder of Christianity was pre-eminently a teacher. The ten terms applied to Jesus, in the Gospels, are every one pedagogical. He was comprehensively and characteristically addressed as "DIDASKALOS," with its synonyms, "RABBI," and "RABBONI," (Teacher) sixty times; "PROPHEETEES" (Prophet), in recognition of the source of His teaching, eighteen times; "EPISTATEES" (Master), His authority as a teacher, six times; "IATROS" (Physician), the social phase of his teaching, four times; "SOTEER" (Saviour), the aim of His teaching, twice; and "KATHEEGEETEEES" (Master-Teacher), the psychological process, once.

The terms by which His work is described are also pedagogical. of the three—"KEERUSSO" (Proclaim the Good News—Preach), hence inspire by instruction, is used thirteen times; "THERAPEUO" (Heal), teach by illustration, nineteen times; "DIDASKO" (Teach), the verb form of the noun "DIDASKALOS," forty-nine times.

FOURTH—The one term by which the followers of Christ were designated is "MATHEETES," translated "a DISCIPLE," that is "PUPIL or LEARNER." It complements the title "DIDASKALOS and the function "DIDASKO." If the followers of Jesus were His learners, He must have been their TEACHER. "MATHEETES" occurs in the New Testament 260 times; of which 230 are in the Gospels and 30 in the Acts.

FIFTH—The function committed to the Church in the "Great Commission" (Matt. 28:19-20) is Pedagogical. Proceeding, therefore, you disciple (MATHEETEUSATE) all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching (DIDASKONTES) them to observe all things whatsoever I have commanded you." There is no room here for doubt as to the function to be perpetuated. The two words—"MATHEETEUSATE," and "DIDASKONTES"—which constitute the two phases of the perpetuated function are both fundamentally pedagogical.

SIXTH—The characteristic function of the Apostles and primitive Christians confirm the pedagogical interpretation of the Great Commission. What they did is certainly their conception of what Jesus commanded them to do. "KEERUSSO," (Preach) is used as the designation of their work eight times in the Acts and eighteen times in the Epistles. "DIDASKALOI," (official teachers) are mentioned once in the Acts and six times in the Epistles. "DIDASKO," (Teach), occurs fifteen times in the Acts and six times in the Epistles.

SEVENTH—The Biblical basis and Historical Background of the educational activities of the Church are justified by the fundamental principles of Philosophy.

It is a PSYCHOLOGICAL necessity. The framework for religious feeling must be provided by instruction. To eliminate correct ideas from consciousness is to leave an open field for emotionalism or fanaticism and thus make effortful activities aimless and ineffective.

The social efficiency of the Church demands it. The teaching function is indispensable to the fulfillment of its mission. Stated in its elementary form, this is to bring men individually and socially into the unity with God which Jesus enjoyed. Many things which are regarded by some as the mission of the Church are only correlaries of this proposition. For instance: The right settlement of social problems; the unification of society; the proclamation of the Will of God. Ideas interpret to us the life of Jesus; they bear His message through the years; they bring His mind to men. To be sure, ideas are not sufficient means wherewith the Church may attain its goal, but they are none the less an essential part of any means that are sufficient. If numerous, broad and generous ideas had been more prominent in the work of the Church, there would have been less dogmatism, intolerance, imitation, and fanaticism.

Add to these considerations the serious fact that the state schools are, by legal enactment, shut up to so-called secular education, and the pedagogical imperative of the Church, as THE organic agency of Religious Education, becomes impelling and irresistible. The one

problem is not—shall the church function as a SCHOOL, but HOW can it attain the highest efficiency as such?

The educational inefficiency of the Church is due to defective organization. The same young people are carrying on Bible Study in their Societies and in the Sunday School, without any correlation either in course, method or administration. They also conduct Prayer Meetings, which are very ambiguously related to the mid-week Prayer Meeting of the Church.

Order will be restored, energies conserved, and forces strengthened whenever the Church recognizes itself as a SCHOOL; provides for itself an educational head (the Pastor or an Assistant) and proceeds to organize the CHURCH SCHOOL as other schools are organized.

One immediate result of such organization will be the fusing of the various systems of Bible Study. The societies compete with the Sunday School mainly because the Sunday School Curriculum is not scientifically graded.

The Junior and Intermediate Societies exist largely for the sake of their direct spiritual culture. But this is also the aim of the Sunday School. Why then should not these Societies be organically merged with the corresponding departments of the Sunday School, meetings other than those of the Teaching Service, being held as needed. Officers could be elected and committees appointed; in fact everything that is now done by the society, as an independent organization, could be done fully as well by a department of the Church School.

With later Adolescents who form the Senior Young People's Society, the same conditions prevail. Their Bible Classes, however, should become a part of the main school. The organization might be easily correlated and yet remain intact. In later Adolescence we reach a stage of life in which proper education requires much in the way of initiative, organization and responsibility. These senior societies are their school of practice and so must remain as a permanent part of our system of religious education. What they need is to become a part of the Church School, in which relation they would have the benefit of ultimate mature leadership exercised in a flexible way.

A CONCRETE EXAMPLE

Deeming the citation of a church, actually organized as a School of Religion, with the pedagogical principles permeating this Thesis, worked out in detail, the most effective expression of the author's conception of the church as an educational agency, we submit, here and now, the organization of the First Baptist Church of Lancaster, Texas.

The village of Lancaster has a population of some 1200 and is located in the "Black Land Belt" of North Texas. The membership of the church numbers about 300, over half of whom live in the country surrounding the village. While the culture of the people is above the average, the needs and problems are those common to such a community. The organization given here is not "Just on Paper," but in actual and effective operation.

POLITY

Be it resolved by the membership of The First Baptist Church of Lancaster, Texas, assembled in regular Conference, this 30th day of March, 1913, that we henceforth regard our church as a Divinely Originated Institution, designed for the two-fold function of EVANGELIZING the lost and EDIFYING the saved, hence, as projected by "The Great Commission," A TRAINING SCHOOL for the CULTURE OF CHRISTIAN CHARACTER—membership in the church constituting

"per se," membership in the School—organized for the essential functions of IMPRESSION and EXPRESSION, as follows:

A. INSTRUCTION—BIBLE SCHOOL.

I. PRIMARY DEPARTMENT—Five Grades:

- | | |
|-----------------|----------|
| 1. Cradle Roll | Ages 1-3 |
| 2. Beginners— | Ages 4-5 |
| 3. Main Primary | Ages 6-8 |

II. JUNIOR DEPARTMENT—Four grades—Ages 9-12

III. INTERMEDIATE DEPARTMENT — Four Grades — Ages 13-16

IV. SENIOR DEPARTMENT—Four Grades—Ages 17-20

V. ADULT DEPARTMENT—Ages 21-up.

VI. HOME DEPARTMENT—All members of the church, not active in the Main School and such others as will enroll.

B. PRACTICE—SOCIETIES

I. SUNBEAM BAND—Boys and Girls—Ages 4-11

II. JUNIOR AUXILIARY—Girls—Ages 12-16

III. BOYS BRIGADE—Boys—Ages 9-16

IV. B. P. Y. U.—All young People—Ages 16-up

V. WOMEN'S AUXILIARY—All adult women of the Church

VI. MEN'S ALLIANCE—All adult men of the Church

Two principles are recognized as primal in this system of organization—**FIRST:** Unity must be so conserved that duplication of function and membership, either in the Teaching or Training Service of the School shall be avoided; **SECOND:** Members of the church are not to be solicited to JOIN the Bible School or the various Societies, but, by resolution of the church, to be regarded as members of the School, both the Teaching and Training Departments, by virtue of membership in the church—that is, the Bible School is merely the Teaching Service of the Church, and the various Societies merely Training Services or meetings of the membership, according to age, for exercise in Religious activities. The task of the working nucleus is the ENLISTMENT of the inactive, every one having SOME ONE after that one.

FINANCIAL PLAN

Inasmuch as the Holy Bible is the Law of Christ's Churches, and—

WHEREAS such passages as Mal. 3:10 "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it;" and 1 Cor. 16:2 "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him;" plainly specify what is commonly called "Proportionate Giving" as the Bible Plan for financing the Kingdom, and—

WHEREAS the regular, systematic payment of the tithe or such other proportion of income as each member shall designate, into the treasury of the church, each Lord's Day or upon the First Lord's Day of each month, as an ACT OF WORSHIP; or the definite designation of the sum proposed for all purposes, eliminates the necessity of public collections and repeated special appeals—

THEREFORE be it resolved that we, The First Baptist Church of Lancaster, Texas, in Annual Conference, this 4th day of January, 1914, hereby adopt the Bible Plan of Proportionate Giving as our Financial

System, outlined and incorporated in the following:

COVENANT

WHEREAS: The First Baptist Church of Lancaster, Texas, of which I am a member, did in Annual Conference, Jan. 4, 1914, adopt the following Financial Plan—towit—

That there shall be one Fund, into which all money contributed by the membership, or others, personally or through any Auxiliary, for any and all purposes, incidental to the maintenance of the local church and the Missionary, Educational, and Benevolent Enterprises of the Denomination shall be paid; and out of which all current expenses of the local church, including Pastor's salary, Incidentals and the supplies of the various Auxiliaries, shall be paid each month, and the Balance PRORATED among the various Missionary, Educational and Benevolent Enterprises, on such percentage basis as shall be determined by the church, in Annual Conference, each year—

THEREFORE, I, _____, realizing that I am God's Steward, and as such, holding whatever money or property He has committed or shall from time to time commit to me, as a TRUST to be administered according to the principles plainly set forth in His word; hence believing that I ought to dedicate a definite proportion of my income to the sacred purpose of Religious Propaganda as it functions in the local work and co-operative Enterprises of Christ's churches, I cheerfully give, and hereby promise to pay into the Treasury of The First Baptist Church of Lancaster, Texas, not less than _____% (per cent) of my income, as best I can determine it, or in lieu of a proportion, the definite sum of \$_____ (which is as much or more than I have been giving for all religious purposes, each year), to be paid_____

_____ during the year 19_____ and each year thereafter unless otherwise specified, by written notice to the Treasurer.

It is my purpose to make this offering as an act of worship, using therefor, the envelopes provided me for such purpose, and to add, from time to time such additional FREE-WILL OFFERINGS as I find possible by the Blessings of our Gracious Father:

HOWEVER: It is definitely understood that this Covenant shall be regarded as the full measure of my obligation to Christ's Church and the Enterprises of His Kingdom, therefore, that I am not, so long as I faithfully and cheerfully meet the conditions of this Covenant, to be solicited either publicly or privately for any contribution whatever, aside from that herein specified.

It is also understood that all DESIGNATED funds, both of individuals and Auxiliaries, shall be used in strict accord with the will of the donor.

Signed_____

Date_____

PRORATA

MISSIONS	54%
State .25, Foreign .15, Home .10, County .04	
EDUCATION	16%
Education Board .10, Students Fund .03, Seminary .03	
BENEVOLENCES	20%
Orphans Home .12, Sanitarium .06, Aged Ministers .02	

MISCELLANEOUS	10%
Emergencies such as Charity and Special Causes.	
BALANCE PRORATED	100%

PROSPECTUS
of the
SCHOOL OF THE CHURCH.
A. INSTRUCTION.

The Bible School is regarded as a REAL SCHOOL. Its organization and methods are based on the tested principles of Pedagogy, the most vital and determinative of which is ADAPTATION. The teachers, the pupils and the curriculum are as thoroughly graded as they are in the Public School.

The purpose is to meet the spiritual needs of the pupil in each stage of his development. These, broadly stated, are:

- (1) To know God as He has revealed Himself to us in nature, in the heart of man, in the Holy Scriptures, and in Christ;
- (2) To exercise toward God the Father, and His Son, Jesus Christ, our Lord and Savior, trust, obedience and worship;
- (3) To know and do our duty to others; and
- (4) To know and do our duty to ourselves.

The efficiency of our school is attested by the A-1 Standard of Excellence awarded us by the Sunday School Board of The Southern Baptist Convention, April 18, 1913, at which time the TEN conditions were successfully met by our school. The ten marks of excellence are as follows:

STANDARD OF EXCELLENCE.

- (1) School in session every month in the year;
- (2) Baptist Literature, with special instruction in Temperance Missions and Giving;
- (3) The School regarded as the Teaching Service of the Church hence, under the control of the Church and contributing to all the Denominational Enterprises fostered by the church;
- (4) Bibles used above the Primary Department;
- (5) Regular Teachers' Meeting;
- (6) Not less than FIFTY PER CENT of the Teachers and Officers holding "King's Teacher Diploma;"
- (7) Seventy-five per cent of the resident members enrolled in the School;
- (8) Separate rooms for Primary and Junior Departments, with rooms for not less than Fifty per cent of the remaining classes;
- (9) School Graded—Primary (0-8); Junior (9-12); Intermediate (13-16); Senior (17-20); Adult (21-up); Normal Training Class; At least one Organized Class for men and women each; Graded and Supplemental Lessons;
- (10) Evangelism emphasized by special appeals to the lost and effort made to bring them to Christ; The usual special days observed, including Promotion Day, Rally Day, Mothers' Day, Fathers' Day, Bible Day, Missionary Day, Temperance Day, Home Department Day, Christmas Service (White Gifts), and Annual Picnic.

1. PRIMARY DEPARTMENT.

1. Cradle Roll—Ages—Birth—3.

The PURPOSE of the Cradle Roll is to provide a vital connecting link between the church and the home, by bringing the babe as soon as born, under the influence of the church, and by deepening the sense of responsibility in parents for the religious welfare of their children.

THE PLAN is to enroll the names of every babe that is born into the homes of the community, not connected in some way with some other church. Having secured the permission of the parents, the name of the infant is placed upon a large ROLL in the Primary Room, and a beautifully embossed certificate of membership properly filled out and given to the little one as a life long souvenir. Occasional visits to the home are made by the Cradle Roll Superintendent or her assistants; the babe is remembered with an attractive card on each recurring birthday, and at the end of three years, formal promotion into the Beginners section of the Main Primary Department takes place.

2. BEGINNERS; Ages 4-5; Grades I-II.

The child is primarily a DOER rather than a thinker. He lives in the land of the CONCRETE rather than the abstract. He does right and so feels right before he can think right. The religious culture of Beginners, therefore, consists in being kind to them; initiating them gradually into the customs of religion; inducing them to do the unselfish deed, of which they might not have thought; being consistent with rewards and penalties; securing regular obedience; directing the imagination to pleasureable objects only; exercising patience in meeting their wants; permitting only good things; forbidding only evil things; providing proper association with other children; and so drilling them in the various forms of worship such as prayer and song, as to saturate the subconscious self with religious impulses and plant the seeds of religious habits.

The AIM of the course is to lead the little child to GOD, through Christ, by helping him: (1) To know God the heavenly Father, who loves him, provides for him, and protects him; (2) To know Jesus, the Son of God, who became a little child, who went about doing good, and who is the friend and Savior of little children; (3) To know about the Heavenly Home; (4) To distinguish between right and wrong; (5) To show one's love for God by working with Him for others.

The MATERIAL consists of passages from the Bible which contain truths suited to the need of the child in this stage of his development; and brief selected verses for the child, which, on account of their frequent use by the teacher, and their relation to the thought of the lesson, easily become the permanent possession of the child.

GRADE I; Age 4; First Year Beginners.

COURSE—God's Fatherly Care; Thanksgiving for Care; Thanksgiving for God's Best Gift; Love shown through Care; The Loving Care of Jesus; Duty of Loving Obedience; Love shown by Prayer and Praise; Love Shown by Kindness—to those in the Family Circle, To those outside the Family Circle.

GRADE II; Age 5; Second Year Beginners.

COURSE—Our Heavenly Father's Protection; approached through Parental Protection; Thanksgiving for Protection; Thanksgiving for God's Best Gift; God Helping to Protect; Jesus the Helper and Saviour; Jesus Teaching to Pray; God's Gift of Sunshine and Rain; Jesus

teaching How to Help; Children Helping; Friendly Helpers, Individual Help, Interchange of Help, Cooperation in Helping.

3. MAIN PRIMARY; Ages 6-8; Grades III-V.

The child now passes beyond the control of mere unreflective impulse. The empirical self begins to feel the restraining hand of the True Self upon it. The dim dawn of self-consciousness is reached. Care must be exercised that natural consequences occasion the discovery that obedience brings happiness and disobedience brings pain. Imagination is thoroughly alive and stories are wanted over and over again. Pictures are used much. This is the time to store the mind with images that shall present life in its truth and become the framework for future service. The dramatics of imagination and imitation are strong, hence, religious training during this period must make much of the concrete in correct religious example; the suggestion of deeds of religious service; the formation of correct habits; a just law; a gentle yet firm authority; the implanting of a few fundamental principles of conduct, such as "The Golden Rule," the virtues that function in trustworthiness.

The AIM of the course is to lead the child to know God, the Heavenly Father, and to awaken within him a desire to live as God's Child.

The MATERIAL consists of those passages from God's Word best suited to the age and needs of the child, with selected memory verses, the meaning of which is to be later developed.

GRADE III; Age 6; First Year Primary.

COURSE—God the Creator; God the Father; God's Care calling forth Love and Thanks; Love Shown by Giving; God Rescuing from Sin; God the Giver of Life on Earth and in Heaven; God Speaking to a Child; Speaking to God in Prayer; Worshiping God; Pleasing God by Right Doing; God's Loving Kindness.

GRADE IV; Age 7; Second Year Primary.

The AIM of this year is to build upon the work of the previous year by showing (1) Ways in which children may express their love, trust and obedience; (2) Jesus the Savior in His love and Work for Men; and, (3) How helpers of Jesus and others learn to do God's Will.

COURSE—The Best Use of God's Book, God's House, God's Day; Prayer and Praise; Listening to God's Messengers; The Childhood of Jesus; Jesus the Helper; Jesus Choosing Helpers; Jesus Loving and Receiving Love; Jesus Using His Power; The Helpers of Jesus Carrying on His Work; Learning to Do God's Will; The Right Use of God's Gifts; All Creation Showing Forth the Glory of God.

GRADE V; Age 8; Third Year Primary.

The AIM of this year is to build upon the work of the two previous years in the department by telling: (1) About People Who Choose to do God's Will; (2) How Jesus, by His Life and Words, Death and Resurrection Revealed the Father's Love and Will for Us; (3) Such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.

COURSE—Readiness to Do God's Will; The Coming of God's Son to Do His Will; Jesus Revealing the Father's Love; Two Messengers of Jesus Doing God's Will; Choosing the Right.

II. JUNIOR DEPARTMENT.

Ages 9-12; Grades VI-IX.

The ages of this department cover what is known as "Later

Childhood." Self-Consciousness begins to deepen. The Social Side of Personality is strong. Individual expression gradually gives place to the "Gang Impulse," which functions in games and Team Play. The constructive instinct is strong. The inner consciousness of individuality easily manifests itself. The sexes must now be separated. The fellowship feeling makes a bid for confidence. It is the ripe age for parents to become the intimate partner of the child. The sense of justice is keen and must be respected if discipline be maintained. Moral intuitions for the first time come clearly to consciousness.

The key to the period is DO. The whole organism tingles with activity. The one problem of the teacher is to direct the spontaneous activities of the restless boys and girls. Self-sensitiveness, social impulses and Moral intuitions are the guiding characteristics of the period.

The AIM of the courses for this Department is: (1) To awaken an interest in the Bible, and love for it; to deepen the impulse to choose and to do right; (2) To present the ideal of Moral Heroism; to reveal the power and majesty of Jesus Christ, and to show His followers going forth in His strength to do His work; (3) To deepen the sense of responsibility for full and complete choice of right; to show the consequences of right and wrong choices; to strengthen the love of right and hatred of wrong; (4) To present Jesus as our Saviour and example; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.

GRADE VI; Age 9; First Year Junior.

COURSE—Stories of the Beginners; Three Patriarchs; Joseph; Moses and his Enemies; Jesus; The Journeys of Moses.

GRADE VII; Age 10; Second Year Junior.

COURSE—The Conquest of Caanan; Opening of the New Testament; Incidents in the Life of Jesus; Early Followers of Jesus; Stories of the Judges.

GRADE VIII; Age 11; Third Year Junior.

COURSE—The First Three Kings of Israel; The Divided Kingdom; Responsibility for one's Self, Neighbor, and Country; The Exile and Return; Introduction to New Testament Times.

GRADES IX; Age 12; Fourth Year Junior.

COURSE—The Gospel of Mark; Studies in the Acts; Winning others for God; The Bible the Word of God.

III. INTERMEDIATE DEPARTMENT.

Ages 13-16; Grades IX-XII; "Grammar School."

The years from thirteen to seventeen are the early Adolescent Period. Like the Periods preceeding, this has its own characteristics and problems. The Adolescent grows rapidly. He is no longer a child. He is not yet a man. But by the close of the period he is approaching manhood in stature. He is thrust, by his own development, into a new world. It is one with which he is unfamiliar and which he must learn largely by experience.

This is the period of sublime ideals. The Adolescent indulges in Day Dreams; and he gets much pleasure out of the perfection created by his own fancy. He idolizes the really genuine in persons. He wants the best. If his mind turns to good things, he will be content only with an ideal that is perfect.

There is great danger in this period. Life, in new phases, is

opening up to the Adolescent. Vitality is strong. Greater freedom is allowed now. Bad companions may give the wrong turn in thought and action. And such influence is difficult to counteract. The younger Adolescent seems fickle. He changes his interests often. He begins task after task, only to leave them half finished. The very excess of his vitality leads him to something new all the time. It also prepares the way for the greatest temptations. In his fullness of animal life, the Adolescent responds to temptations that promise the exercise of his power.

The earlier Adolescent period is also one of great opportunity for the Christian worker. To very many persons there comes decided religious awakenings at about twelve years or thirteen years of age. This is the real opportunity for leading to genuine conversion or the birth of the True Self, by Faith in Christ. The largest number of professions comes in the sixteenth year; and it is likely that the religious impressions of many that profess then come two or three years earlier. After Twenty, the number of professions rapidly decreases. God throws open the door to the Intermediate teacher, who should be a spiritual adviser to each member of the class.

We are dealing here with boys and girls who are very self-conscious; who are very self-sufficient. Life is expanding, a new sense of power is dawning, intellectual talents are awakening, reasoning powers are asserting themselves, social instincts are maturing, altruistic feelings are responsive and the right and wrong of things will appeal far more than at any other time in life thus far.

This is in the very midst of the "Fool Hill" era of youth, when the whole being is changed, when the physical organism is swept by every change of an awakening selfhood when the mind is no longer willing to accept things because some one else does, but demands reasons and proof; when the enquiring mind asks the WHY and the WHAT for itself; when a new sense of what the world IS and OUGHT TO BE has come and with it all a great desire to take part nobly in the real things of life.

At this time comes as great loneliness as at any period of life. Younger friends do not know or understand, older people have forgotten and do not sympathize; friends of the same age are experiencing the same strange strain and stress and tumult and peril.

This is a time, also, of rebellion against authority of any kind. The girl thinks her mother an "Old Fogey" and the boy calls his father "The Old Man." The consciousness of power and the desire to appear "BIG" will lead to wrong associations, to baleful habits, to reckless statements, to egoistic assertions and to distressing doubts. These boys and girls now like to be called "young men and young women." They are facing toward manhood and womanhood and are no longer dependent wards of society. They are living parts of the world and its work, and they are not interested if not permitted to be a part of the organization and working force.

In view of these characteristics, each class in this department is ORGANIZED so that the "Gang Impulse" may be utilized to the best advantage. Team work thus becomes a powerful ally in not only holding the boys and girls in the Bible School at the very time when they are most prone to drift away but in driving home the lessons taught them.

Each class has a Name, Colors, Motto, Stated Aim, Bible Verse and Class Song, thus providing a compact and yet flexible organization suited to the Period.

GRADE X; Age 13; First Year Intermediate.

The AIM of this year is to inspire noble living in the pupils and

to show that the Old Testament History prepared for Christ.

COURSE—The Bible and its teachings concerning God, Jesus, Sin, Salvation and Service; Biographical Studies in the Old Testament.

GRADE XI; Age 14; Second Year Intermediate.

The AIM of this year is to influence all the youths, not having previously done so, to definitely accept Christ and confess him as a personal Saviour; To lead to the practical recognition of the duty and responsibility of personal Christian living, and outward expression of the new life by organizing the conflicting impulses so as to develop habits of Christian service.

COURSE—The Great Commission and Christian Missions; The Companions of Jesus; Early Christian Leaders; Salvation and Service.

GRADE XII; Age 15; Third Year Intermediate.

The AIM of this year is to KNOW CHRIST historically, experimentally and in service.

COURSE—The Life of Christ; The Teachings of Jesus; The Missionary Witness.

GRADE XIII; Age 16; Fourth Year Intermediate.

The AIM of this year is to fix the pupils in habits of Christian Service.

COURSE—What it means to be a Christian; Special problems of Christian Living; The Christian and the Church; The Word of God in Life.

IV. SENIOR DEPARTMENT.

Ages 17-20; "High School."

The psychological background of this Department is the phenomena of both Middle and Later Adolescence. The first two years are supremely sentimental. Sexual attractions are strong. Romance and Heroism abound. Self-consciousness takes on a decided social coloring. Strong emotionalism merges the self-assertion of early adolescence with the social propensities of the group. This is the climax of the conversion curve. Conversion is certainly a definite spiritual experience but it is also a normal function of Middle Adolescence and if properly prepared and environed practically all young people would be converted during this period, if not before.

Later adolescence is characterized by the tendency to reflect and think for one's self. This is the age of doubt and the question of all questions is WHY? The teacher must be able to cope with that question too, if he would hold his grip on the unfolding personality.

The Grades of this Department are merged in the great Organized Classes:

BARACA.

Independent Graded Courses of study are used, the AIM being to provide the solution of the problems that characterize this period in the life of young men. A favorite course is "The Social Gospel," by Professor Shailer Matthews, in connection with which much original work is done in "The Ethics of Jesus."

PHILATHEA.

Independent Graded Courses as with the Baracas, the AIM being the same. "The Life of Christ," by Dr. Wallace, has been found a fine back-ground for broad work in "The Teachings of Jesus."

V. ADULT DEPARTMENT.

Ages 21-up; "Graduate School."

Mature manhood and womanhood is now reached. The Bible is the Text Book, with the Uniform Lesson Quarterly and Independent Courses, at the option of the classes, as the guide. The Classes are grouped and graded according to natural affinities.

An annual BIBLE INSTITUTE, covering one week during the Spring, is regarded as a regular part of the work in the Adult Department of the School. The strongest Faculty available is secured for daily lectures in Missions, Bible Doctrines and Church Polity.

VI. HOME DEPARTMENT.

All members of the Church, not active in the Main School, are regarded as IN the Home Department. They, with such others as will enroll with them, are grouped by communities and committed to VISITORS, who rank as Teachers of the School. Under the general oversight of the Home Department Superintendent, each home is visited at least once each quarter, when literature is left, the report of work done recorded by the visitor and the offering taken up. This department is a real part of the School and proves invaluable in reaching those who would otherwise be lost to the influences of the church.

B. PRACTICE.

I. SUNBEAM BAND.

Boys and Girls; Ages 4-11.

The Band parallels the Primary Department of the Bible School in the main but takes in the younger Juniors who work better with them than with the Junior Societies.

The AIM is first of all the EXERCISE of the religious propensities. Expression is here provided for the Impressions of the Teaching Services. The process is ACTIVE rather than Passive. The END in every exercise is the formation of those habits that will function in religious service, later in life and thus constitute the framework of activities in the Church and Society. Public programs are rendered in connection with the Week of Prayer and at other times.

II. JUNIOR AUXILIARY.

Girls; Ages 11-15.

The Older Junior and Younger Intermediate Girls compose the Society. The ages are not held to the exact limits of the Teaching departments because the number in the Lancaster Church and Community does not justify it. In a larger church it would be possible to conform to the age set by the Teaching Department.

The general AIM in this society is the intellectual, physical, Moral and Religious development of the girls. The work is closely affiliated with that of the Young Women and the Women's Auxiliary. One meeting each month is devoted to: Missions; Social and Domestic Sciences; Benevolence and Physical Culture; Devotional and Social Service.

Aside from the regular routine, Public Programs are rendered occasionally and some work is done in elementary athletics.

III. BOYS' BRIDAGE.

Boys; Ages 9-15.

The organization is distinctly Military in form, following the U. S. Army regulations. It is national in scope, with headquarters at Pittsburgh, Pa.

The OBJECT is the advancement of Christ's Kingdom among boys, through the promotion of habits of obedience, reverence, discipline, self-respect and all that tends to real manliness. The work

consists in Christian Culture through Bible, Literary, Missionary, and Patriotic Studies; Military Drill and Athletics.

The company takes an occasional "Hike" across the country and once each Summer spends ten days in Military Camp. The equipment consists of regulation uniforms and Springfield Rifles. The Pastor gives much time to the work of these boys.

IV. BAPTISTS YOUNG PEOPLE'S UNION.

All Young People 16-Up.

The Young People's Union is the supplement of the Organized Classes of the Senior Department.

The AIM is the formation of habits that will function in religious service and the life of the church. Bible Study is subordinated to active devotional exercises, prayer, public discussion and testimony. Social service is also stressed. The B. Y. P. U. Quarterly is used as a guide but spontaneous expression is sought at all times.

CONSTITUTION.

I. The NAME of this AUXILIARY shall be The Baptist Young People's Union of the First Baptist Church of Lancaster, Texas.

II. The MEMBERSHIP may consist of two classes—active and Associate:

All the young people, above the age of sixteen, who are now members or shall hereafter become members of the First Baptist Church of Lancaster, Texas, shall by reason of their membership in the church, be organically active members of the Baptist Young People's Union.

All others expressing a desire to participate in the work of the Union shall be enrolled as Associate Members and be entitled to all the privileges of the Active Members except voting and holding office.

III. The Pastor and President are ex-officio members of all Committees and their approval should accompany the plans and recommendations made by the committees:

The Committees and their duties are as follows:

MEMBERSHIP—To bring in new members and introduce them; to encourage attendance at all meetings and to interest all the young people of the church in the work of the Union.

DEVOTIONAL—To arrange, in connection with the Pastor, and President for all Prayer Meetings, to appoint a leader for each service and seek in every way to promote the interest of the meetings.

SOCIAL—To call upon and welcome strangers; to provide for social evenings, and stimulate the social life of the young people.

TEMPERANCE—To promote the Temperance spirit in the membership.

IV. THE OFFICERS shall be President, Vice President, Secretary, Corresponding Secretary-Treasurer, and they shall be elected by the Union annually subject to the Approval of the church.

V. This Constitution may be amended at any regular business meeting by a majority vote, notice in writing having been given at a previous meeting to that effect.

V. WOMEN'S AUXILIARY.

All Adult Women of the Church.

CONSTITUTION.

Preamble.

WHEREAS the General Polity of The First Baptist Church of

Lancaster, Texas, adopted in regular Conference, March 30, 1913, specifies that the church shall be regarded as a "TRAINING SCHOOL" for the culture of Christian Character—membership in the Church constituting, "per se," membership in the School—organized for the essential functions of IMPRESSION and EXPRESSION:

THEREFORE, we, The Women's Auxiliary of The First Baptist Church of Lancaster, Texas, do, this 12th day of January, 1914, adopt the following Constitution:

ARTICLE I.

Name.

The name of this Organization shall be The Women's Auxiliary of The First Baptist Church of Lancaster, Texas.

ARTICLE II.

Officers.

The Officers of the Auxiliary shall be a President, two Vice-Presidents, a Recording Secretary and a Corresponding Secretary-Treasurer. These officers, together with the Presidents of the Neighborhood and Young Women's Auxiliaries, shall constitute the Executive Committee, five of whom shall constitute a quorum. This Executive Committee shall hold its meetings at such time and place as it may deem best. The duties of all officers connected in any way with the organization shall be such as usually obtain in such offices.

ARTICLE III.

Place of Meeting.

The Women's Auxiliary shall have as its meeting place the Meeting House of the First Baptist Church of Lancaster, Texas.

ARTICLE IV.

Time of Meeting.

The Women's Auxiliary shall meet the Fourth Monday afternoon in each month, which day shall be designated "Church day."

ARTICLE V.

Membership.

Every woman who is now a member of the First Baptist Church of Lancaster, and every one who shall hereafter become a member, shall, by reason of her membership in the church, be organically a member of the Women's Auxiliary.

The Young Women's Auxiliary shall be composed of the unmarried young women of the church, over Fifteen years of age.

ARTICLE VI.

Work.

It shall be the work of the Women's Auxiliary to further every interest of the Church and Denomination, in cooperation with the B. W. M. W. of Texas and the W. M. U. of the Southern Baptist Convention, and its lines of activity and methods of work shall at all times be subject to the approval of the church.

ARTICLE VII.

Neighborhood and Young Women's Auxiliaries.

Each Neighborhood Auxiliary and the Young Women's Auxiliary shall:

- (1) Have as its officers a President, a Vice-President, a Secre-

tary and a Treasurer.

(2) Work in accord with the plans formulated, from time to time, by the Executive Committee;

(3) Make a written monthly report to the Women's Auxiliary on "Church Day" of all work done;

(4) Meet at such time and place as shall be determined by each respective Auxiliary.

ARTICLE VIII.

Election of Officers.

The election of officers shall occur in October of each year, at a regular meeting of the Women's Auxiliary, such officers being subject to the approval of the Church.

ARTICLE IX.

Amendments.

This Constitution may be amended, by a vote of two-thirds of the members present, said amendment having been submitted in writing, one month previous to the action thereon.

There are four Neighborhood Auxiliaries, with an average enrollment of 30, the division being made on the basis of streets running out of the town in country roads.

The Neighborhood meetings are held, from home to home, each Monday afternoon, except the fourth when all meet together at the church. The First Monday is Missionary Day; the Second Devotional and Denominational; the Third Social and Benevolent.

The Young Women meet each Tuesday Evening, from home to home, devoting one meeting to Devotional Bible Study; one to Stereopticon Travelogue Studies; one to Social and Literary Exercises and the other to Missions.

VI. MEN'S ALLIANCE.

All Adult Men of the Church.

The AIM is the enlistment of all the men in the general life of the church and the Laymen's Missionary Movement of the State and the Southern Baptist Convention. Each fourth Wednesday evening is given to the Laymen's Committee for the regular monthly meeting of the Alliance, which, at the option of the Committee, is devoted to an informal devotional service, a set program, or an address by the best speaker available. Once each year the Alliance gathers about the Banquet Board for mutual fellowship. It also fosters an annual Laymen's Rally, and occasionally has full charge of the Sunday Services.

A FINAL WORD.

Since the Vocation and the State are purely informal educational agencies, we may pass them by and come at once to the conclusions of the whole man-making matter.

Supreme Self-Realization is grounded in the SYNTHESIS of the HOME, the SCHOOL, and the CHURCH. The highest efficiency of each depends upon its correct correlation with and proper cooperation from the the other two. Given perfect homes, perfect schools, and perfect churches, functioning in the merged incitation of self-realizing propensities, and the day will have dawned when LIFE, with all its complex relations, will be PERSONALIZED and Humanity thereby PERFECTED.

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